# THE CHURCH AND POPULAR EDUCATION

SERIES XVIII Nos. 8-9

JOHNS HOPKINS UNIVERSITY STUDIES
IN
HISTORICAL AND POLITICAL SCIENCE
HERBERT B. ADAMS, Editor

History is past Politics and Politics are present History.—*Freeman*
Education of the people is the first duty of democracy.—*Jules Siegfried*

# THE CHURCH AND POPULAR EDUCATION

By HERBERT B. ADAMS.

BALTIMORE
THE JOHNS HOPKINS PRESS
AUGUST-SEPTEMBER, 1900

Copyright 1900, by
N. MURRAY

The Lord Baltimore Press
THE FRIEDENWALD COMPANY
BALTIMORE, MD., U. S. A.

# TABLE OF CONTENTS


| | | PAGE |
|---|---|---|
| I. | Historical Introduction | 8 |
| II. | Types of the Institutional or Educational Church | 15 |
| III. | Educational Work of Baltimore Churches | 38 |
| IV. | Educational Duty of American Churches | 75 |
| V. | Select Bibliography | 82 |

# THE CHURCH AND POPULAR EDUCATION

## I.—Historical Introduction.

From the time of the foundation of the English colonies in North America the church, in one historic form or another, has been an educator of the people. As in ancient Jewish and early Christian society, so in the modern world the ministers of religion have been also exponents of culture. The Puritan colonists of New England came from their mother country with their own college-trained pastors and teachers, who quickly organized local churches in those settlements which fringed the coast of Massachusetts Bay.

The formation of new towns and parishes was legally conditioned by the ability to establish a church and to support a learned and faithful minister. In every town and village community in New England, as afterwards in New York, Ohio and the Great West, the pastor was the recognized leader of his flock in all things, social, spiritual and intellectual. In some of the larger communities of Massachusetts, there were two shepherds of the people, a pastor and a teacher or a teaching elder,[1] according to

[1] By Act of the Massachusetts Legislature in 1640, was instituted a Board of Overseers for Harvard College. Besides the Governor and magistrates are mentioned "the teaching elders of the six adjoining towns; viz.: Cambridge, Watertown, Charlestown, Boston, Roxbury and Dorchester." There were two sorts of elders in the Puritan church, ruling or lay elders and *teaching* elders. In the latter class belonged both the pastor and the teacher. In the so-called "Cambridge Platform" the offices of pastor and teacher were, however, distinct. The pastor's special work was preaching or exhortation. The teacher was to attend to doctrine and administer a word of knowledge. The early churches of Massachusetts had both a pastor and a teaching elder, but motives of economy

Puritan custom, ancient practice, and Biblical precedent. The functions of the "teacher" were to assist the pastor and instruct the people, especially at some week-day "lecture," which was usually on a religious subject. To this day the old Puritan custom of giving "a preparatory lecture" is kept up by the minister once a month in New England churches as a kind of week-day qualification of church members for the holy communion on the following Sunday. To "lecture" a class or an individual is still a popular synonym for a hortatory discourse. On Fast Days and Thanksgivings, which were and still are American holy days, the Puritan minister usually indulged in a very practical discourse bearing on current events and urging the people to definite social or political reforms. Loyalty to God and public duty was always the theme of the New England preacher and teacher. In these modern days when, in France as well as in the United States, the inculcation of civic ethics and true patriotism is becoming an acknowledged duty in education, this early Puritan precedent should not be forgotten.

The institution of schools[2] and schoolmasters in New

---

quickly drove the churches to the employment of only one minister, who combined both functions, that of pastor and that of teaching elder. See Williston Walker's "History of the Congregational Churches in the United States," p. 226.

[2] On the "First Common Schools in New England," see the late Dr. George Gary Bush's articles in the *New Englander* for March and May, 1885. See also Dr. Bush's "Harvard, the First American University," Boston, 1886. Harvard College was named in 1637 in honor of the Puritan minister who gave it about £400, the first private endowment, and his private library of 320 volumes. The General Court had previously (1636) agreed to give £400 towards a school or college. It was ordered in 1647 that every township which the Lord had increased to fifty householders should appoint some one to teach reading and writing, and that any town with one hundred families should set up a grammar school, the master of which should be able to fit youth for the university. The Connecticut legal foundations of education resemble those of Massachusetts.

"When it was felt that the time had come for a second college in New England, a company of Connecticut Congregational min-

England was the direct outgrowth of ministerial influence upon the law-makers of the first colonies of Plymouth, Massachusetts and Connecticut. The phraseology of and historic comment on those early laws which established common schools, grammar schools and colleges, show that the underlying motive for all these foundations was to continue the supply of an educated ministry for the churches, good leaders for the State, and to prevent the extinction of learning among the people. In New England local history there is nothing more characteristic of those simple religious communities, wherein town and church were practically one in spirit, than the systematic support of preaching and teaching.

The colonial and town records of Massachusetts and Connecticut fairly teem with shining examples of loyal devotion to the cause of public education, which was identified with the public weal. In days when there was but little money in circulation and when even food was not abundant, townsmen in Connecticut as well as in Massachusetts willingly paid their peck of Indian corn to help sustain poor scholars at Harvard College. The Latin grammar schools in Boston, Roxbury, New Haven, Hadley, and other ancient towns are standing local proofs of the original and abiding influence of the Puritan clergy upon the popular maintenance of sound learning for the benefit of Church and State. Throughout the entire history of New England the leaders of the people have sprung from the folk and were graduates of these old academies or Latin grammar schools, of which there still are many noble and enduring types. The modern public high

---

isters in 1700 took the initiative, gave to it the first donations and decided what should be its character and aims. The original corporation consisted of ten Congregational ministers, who had power to fill their vacancies. From that day to this the majority of the governing body of what is now Yale University have been Congregational ministers. All its presidents from Abraham Pierson to Timothy Dwight have been Congregational ministers" (Dunning's "Congregationalists in America," p. 364).

schools are, in many cases, simply popularized or converted classical academies, founded in colonial or early times by the combined influence of the Puritan public spirit and private philanthropy, both of which ethical qualities were and are still nourished by the church in every New England community, where free public libraries[3] are modern fruit on the same old tree.

Innumerable are the historic examples of men and institutions that sprang from New England Puritan planting. To name New England men prominent in Church, State and College would be to catalogue anew the star graduates of Harvard, Yale, Dartmouth, Williams, Amherst, Brown, and Bowdoin colleges. To specify institutions would require a review of the colonial, ecclesiastical, educational and local life of New England. The history, literature, laws and culture of the East and of the West are now permeated with the historic influence of English Puritanism transplanted to American shores.

Puritanism was not confined to New England, but asserted itself strongly, and at times triumphantly, in Virginia and Maryland. Other religious elements of no less vigor entered into the constitution of American colonial society. Among these elements were the Scotch-Irish Presbyterian, the French Huguenot, the Dutch Reformed, the Quaker, and the Moravian. All these became locally established along the Atlantic seaboard and all sprang up in personal, institutional or educational forms, in preachers, teachers, churches, schools, seminaries or colleges. The

[3] See H. B. Adams on "Public Libraries and Popular Education," Home Education Bulletin, State Library, Albany. A movement has been started by Mr. Baxter, the State Superintendent of Schools in New Jersey, to provide more libraries throughout the State, and to interest educational authorities in establishing closer relationship between the libraries and the public schools. This movement began long ago in New England and New York, but it is now in process of extension in other States, and is encouraged by the National Educational Association as well as by the American Library Association.

mother churches, the Anglican and the Catholic were slow but no less sure in their educational planting. The parishes of Maryland, Virginia and the Carolinas abound in historic examples of "free schools" or classical academies.

In a monograph recently published by the U. S. Bureau of Education (Circular of Information No. 1, 1899), Dr. David Murray, of New Brunswick, N. J., has given us a valuable account of early popular education in New Jersey and of the origins of Princeton University and Rutgers College. Professor John De Witt, D. D., who supplied a chapter on Princeton, says: "In presenting the origin of Princeton College, one can best begin by repeating the statement that during the first half of the eighteenth century by far the strongest bond uniting a large portion of the population of southern New York, East and West Jersey, and the province of Pennsylvania was the organized Presbyterian Church. It constituted for these people a far stronger social tie than the common sovereignty of Great Britain, for this sovereignty was manifested in different forms in the different colonies; and except in Pennsylvania, where the proprietary's spirit of toleration had fair play, it neither deserved nor received the affection of the colonists. In the important sense the British rule was that of a foreign power. The New Englanders in East Jersey were settlers under a government in whose administration they had no share. Far from controlling, they could with difficulty influence the political action of the governor and his council. In southern New York the Dutch were restive under the English domination. In New York City and on Long Island the relations between the Scottish Presbyterians and New England Puritans on one hand, and the English Episcopalians on the other, were often severely strained; and it was only the latter to whom, on the whole, the King's representative was at all friendly. In Pennsylvania there were English Friends, Germans who had been invited by Penn to settle in the eastern counties of the province, and Scotch-Irish Presbyterians. The last-named immigrants

landed at the port of Philadelphia in large numbers and took up farms in the rich valleys between the mountain ranges. From the 'Irish settlement' at the union of the Delaware and the Lehigh, where the city of Easton now stands, to Harris Ferry, on the Susquehanna, now the capital of the State, there were many Presbyterian communities; and from these, in turn, moved new emigrations to the great valley, called the Cumberland Valley, north of the Potomac, and, south of that river, the Valley of Virginia."

The continuation of these Presbyterian streams of culture from Virginia into Kentucky and the historic origin of Transylvania University have been lately shown by Dr. A. F. Lewis, a graduate of old Princeton and of the new Johns Hopkins University, now Professor of History in the University of Arkansas, through which State educational forces are now moving on. (U. S. Bureau of Education.)

In 1693, William and Mary College, the Harvard of the South, was founded at Williamsburg, Virginia, through the combined influence of Commissary Blair, the Church of England, and the royal family. From that one academic planting in the colonial capital of the Old Dominion sprang many of the intellectual and religious forces of Virginia and the South. A list of the alumni of old William and Mary College reveals the framers of the law, the makers of States, the upbuilders of this American Union. Edmund Randolph and George Mason, Jefferson, Marshall and many others are on that roll of honor. Of that old Church College, George Washington was the first American Chancellor, succeeding in that office the Bishop of London. The history of William and Mary College would of itself demonstrate the historic debt of the whole South to the Church of England.

Another church foundation was Kings College, now Columbia University, in New York City, the *alma mater* of Alexander Hamilton, perhaps the greatest genius in American politics. The son of a Scotch farmer and a French

mother, he was born in the West Indies in 1757, brought up in French society, and trained by a Scotch-Irish Presbyterian, the Rev. Hugh Knox, D. D. Introduced to Americans by Dr. Knox, Hamilton left the West Indies in 1772, and fitted for Kings College, New York, at a classical grammar school in Elizabethtown, New Jersey. A broad-minded Catholic American, he early became the opponent of Samuel Seabury, of Connecticut, the first bishop of the United States of America, consecrated in Scotland in 1783. An Anglo-American, Hamilton fought by the side of another churchman, George Washington, for the independence of the United States and became the greatest of all its constitutional defenders. Such was the son of a Scotch emigrant from Ayrshire, who married the daughter of a French Huguenot, Faucette, in the English island of Nevis. Fit forerunner of other things national and international in this New World of ours.

For their liberal policy in the higher education of promising sons of the common people, New York, New Jersey, New England and old Virginia, indeed every English colony in North America, reaped a rich reward. Everywhere the graduates of grammar schools and colleges recruited the ranks of pastors, teachers, historians, lawyers, physicians and educated men. From such Latin schools as Boston, New Haven, Elizabethtown, Annapolis and Williamsburg came the patriotic churchmen and statesmen of the American Revolution. The makers of our State Constitutions and of our Federal Government, the framers of the Ordinance of 1787 for the government of the Northwest territory, the original and historic policy of territorial expansion and republican organization from ocean to ocean, grew out of that broad and enlightened church policy first developed in the schools and colleges of Massachusetts, New York, New Jersey and Virginia. Remove from our Revolutionary and Constitutional History such educated men as Samuel Adams, James Otis, Patrick Henry, Edmund Randolph, James Madison, Rev. Dr. Manasseh

Cutler, Nathan Dane, Chief Justice Marshall, Thomas Jefferson and Daniel Webster, and you have removed conspicuous representatives of great popular forces which made possible American Independence and Federal Expansion. With the gradual extension of the principles of the Ordinance of 1787 went two fundamental ideas of New England—religion and free schools—and also Jefferson's noble ideas of the gradual extinction of human slavery and the establishment of local self-government.

In the United States, as in the mother country and in United Christendom, the school was the daughter of the church. Everywhere in North America the support of popular education, in elementary and higher forms, is fostered by ministers and other clergy. Whatever the sect or denomination, whether the church be Catholic or Protestant, it everywhere and always sustains, in some form or other, the educational interests of the common people and thus continually revives its own intellectual and social forces from the original sources of power. There is no more remarkable proof of this historic American policy than the continuous founding and unwavering support of denominational schools, seminaries, colleges and universities throughout the land. The long historic process still continues in the establishment of a university in Chicago and of a Catholic University in Washington. This development process is by no means ended. It will perhaps result, as did the history of the thirteen English colonies, in some higher federal development for educational or institutional union and for the greater good of the whole country. Signs of the times are not lacking in the federal association of colleges and universities in Canada; in the numerous affiliations of the University of Chicago; in the associate relations of Methodist colleges and churches to the American University at Washington; in the growing centralization of Catholic education in a great university near the Federal City; and in the gradual drift of American scientific and historical interests towards Washington,

where flourish the scientific departments of the United States Government. Already the Smithsonian Institution has become the clearing-house of American scientific and historical publications for the nations of the civilized world.[4]

## II.—Types of the Institutional or Educational Church.

There is a new name which has come into current use among American churches of different denominations within the past few years. It describes a popular church organization in which great stress is laid upon the social, educational, industrial, philanthropic, missionary, practical, remedial and physical sides of church life and activity. The "Institutional Church" does not neglect the spiritual or distinctly religious aims of Christian organization, but it does not confine its ministrations to the Sunday services of the sanctuary, to week-day prayer meetings, or to money contributions for foreign and home missions, still less to perfunctory duties of the more conventional ecclesiastical sort like the christening of children and the burial of the dead. "It does not move mechanically, but magnifies the personal element." The Institutional Church is dominated by the spirit of the Living Christ, and through its many ministers, both lay and clerical, goes about like him doing good.

This active Christian spirit has never been absent altogether from the historic church in any age or any historic country. From the beginning of the French and English colonies in North America educational and missionary ideals have not been lacking. Everywhere and always the Church, both Catholic and Protestant, has provided for the teaching of youth, the visitation of the sick, the care of the

[4] For further development of these ideas, see new chapters by the present writer on "Educational Extension" in the current report of the U. S. Commissioner of Education, 1900.

poor and helpless, as well as for the conversion and salvation of sinners here and now. The devoted work of the Jesuit missionaries in Canada; the translation of the Bible by John Eliot for the Indians of Natick among whom he dwelt; the residence of John Woodbridge and Jonathan Edwards among the Stockbridge Indians; the Indian Schools out of which grew Dartmouth and William and Mary colleges; the colleges and universities elsewhere planted by the church; the libraries founded in the South by Dr. Bray and the Society for Promoting the Gospel in Foreign Parts—all tend to demonstrate that Institutional Christianity, Education, Church Extension, and Library Extension are no new things in America.

But undoubtedly, with the progress of social and democratic ideas in America, there has come over the Church as well as over the State, larger and more comprehensive ideas of Christian duty and public usefulness. There was a time when Protestant notions of the practical value of a meeting-house were confined chiefly to Sunday worship in family pews reserved like private boxes, and to an annual town meeting in spring-time; but times have changed. The era of free pews and open churches is returning. The construction and use on week-days of social rooms in connection with church buildings for class, club and library purposes is noticeable in many old-fashioned orthodox churches which do not see fit to call themselves "Institutional"; and yet they are full of Christian institutions of the most modern sort. Look over the "Year Books," or published reports of any great city church like St. Bartholomew's, New York, and see what homes of charity, education, good literature, art, music, physical culture, spiritual health, and social regeneration some modern churches have already become. Sometimes the intellectual, literary, and industrial facilities are so numerous that the complex of institutions deserves to be truly called "a Christian College" or a People's University, a *Hotel Dieu* for Education and Charity. History is simply repeating itself. Given a Church and a School, the Library,

and perhaps a Hospital will quickly follow. Are not the colleges of Oxford the daughters of the mediæval Institutional Church? Cambridge is an offshoot from the bishopric of Ely, and the schools of Paris grew up around Notre Dame Cathedral.

The connecting link between the old order and the new in the United States is undoubtedly the Sunday School, historically as old as the training of catechumens in the primitive church, but practically new when Robert Raikes began on Sundays to teach reading, writing, and arithmetic to the poor, churchless children of Gloucester in 1780. His example was taken up by the Non-conformists in England, Scotland and America; and finally also by the Church of England. It was primarily missionary work for the churches on home ground, and such it has since remained. In England, in our own time, there have been a powerful revival and extension, in the great industrial towns, of the original feature of Sunday School work, *i. e.* secular as well as moral instruction, useful knowledge, such as history, literature, and natural science. For a long time in America it was thought necessary to have only religious or Biblical instruction on Sundays. Efforts were made to restrict Sunday School Libraries[5] strictly to pious books, but the result

[5] "Much has been accomplished," says Miss Martha T. Wheeler, in *Library Notes*, July, 1892, "during the last twenty-five years toward the improving of what is known as Sunday school literature. The typical Sunday school book, at one period a thing of tiresome little saints who died early and were emulated only by the morbid, . . . is now in disrepute. For this we are greatly indebted to the work carried on by the various circles of readers of Sunday school literature, which have undertaken to examine and report upon books, publishing lists of those approved, with, in most cases, descriptive notes."

For a reference list of such descriptive catalogues of approved books for Sunday school libraries, see Appendix to Elizabeth Louisa Foote's handy little volume on "The Librarian of the Sunday School," containing a reprint of Miss Wheeler's paper on "The Sunday School Library," New York, Eaton & Mains, 1887. Of suggestive value is Caroline M. Hallett's "Parish Lending Libraries," London, Walter Smith & Innes, 1888.

was a surfeit of jejune, goody-goody writings. Now it is gratifying to see, in the Year Book of Trinity Church, Boston, for 1898, that the committee on the Sunday School Library, after reading and discussing 70 books, accepted and added to a good collection then numbering 1,300, the following 40, which are here mentioned simply as a sign of the times:

Dickens' Christmas Book.
Plants and their Children.
What Katy Did.
King of the Golden River.
Captain January.
The Lamplighter.
Swiss Family Robinson.
Fishin' Jimmy.
Granny Bright's Blanket.
Robinson Crusoe.
Hawthorne's Wonder Book.
The Adventures of a Brownie.
Deephaven.
Evangeline.
Idylls of the King.
A Little Country Girl.
Back of the North Wind.
Castle Daffodil.
Sir Gibbie.
John Halifax, Gentleman.
Stories of the American Revolution.
Master Skylark.
Rosemond of the Seventh.
Tom Brown.
Cranford.
Robbie and Ruthie.
The Winds, the Woods and the Wanderer.
Hildegarde's Holiday.
Meg Langholm
Cat's Arabian Knights.
Heir of Redclyffe.
Tale of Two Cities.
Two Years before the Mast.
Boots and Saddles.
Captains Courageous.
Bunker Hill.
Talisman.
In the Choir of Westminster Abbey.
Torpea Nuts.
Woodie.
Parents' Assistant.
Quentin Durward.
Wardship of Steepcombe.
A Norway Summer.
A Man without a Country.
The Boys of '76.
Flipwing the Spy.
Bracebridge Hall.

TRINITY CHURCH, BOSTON.

Trinity Church, where the late Phillips Brooks did his noble work, now has a "staff" of assistant ministers. The Rev. E. Winchester Donald is the Rector. He is the author of that suggestive modern book entitled "The Expansion of

Religion," a series of lectures given originally to the Lowell Institute in Boston. They well illustrate the spirit and tendencies of Christianity in what was once known as Puritan Boston. A select list of the practical activities of Trinity Church will serve to show what is now going on in that great city church, which is at once a sanctuary, and the centre of many modern Christian institutions. In addition to the Sunday School, Missionary Societies, and other conventional institutions of the Church, we find:

(1) The Charitable Society, oldest of the various organizations of Trinity Church and dating back more than fifty years. Before other societies were formed, it combined an industrial element with practical work of relief and care of the sick and poor. Other societies have been differentiated from the original institution.

(2) The Industrial Society organized in 1866 to provide work for poor women who are paid by money subscribed by the ladies of the parish.

(3) Employment Society, a more specialized organization for the purpose of cutting out clothing to be made up by poor women. The articles made are either sold at moderate prices or given away to charitable institutions.

(3) The Visiting Society of which the Rector is president. The Society employs a large number of volunteer visitors and keeps a record of all cases of rescue and relief.

(4) Indian Mission Association, which attempts good work among American Indians and colored people. In the Indian field, Bishop Whipple is the veteran leader.

(5) Women's Bible Class, which provides a wide range of study and discussion for those who cannot attend the usual Sunday School.

(6) Zenana Mission and Zenana Band. These are organized societies for social and educational work in India.

(7) The Girls' Friendly Society, one of the objects of which is to bring girls together in a simple, natural way that they may have a chance to become interested in and help each other.

(8) Brotherhood of St. Andrew, a widely extended church society for the development of a spirit of helpfulness among young men. The Rector himself gives instruction in Church History. A Bible class is sustained and a visiting committee makes calls upon young men attending Trinity Church.

(9) The Library Committee, which reads and considers books fit for admission to the parish library. A representative list of forty books approved in 1898 has been already printed.

(10) The Trinity Club, an organization meeting from time to time for literary exercises and social progress. Among the addresses given one season were the following: (1) The Lambeth Conference, by Bishop Lawrence; (2) Recent Investigations in American Archæology, by Professor W. F. Putnam, of Harvard University; (3) Clouds and Kites, by Mr. Clayton, of the Blue Hill Observatory; (4) Australia, by Professor G. L. Goodale, of the Botanical Museum of Harvard University; (5) Ancient Breech Loading Cannon, by Dr. C. J. Blake. One evening there was a general debate by club members on "The Incendiary and Irresponsible Utterances of the Public Press." The work of this club illustrates the educational tendencies of the modern city church.

(11) Home for Aged Women, primarily of Trinity Parish. Each inmate pays, either herself or through friends or church connections, the sum of $4 per week. The home is not a hospital.

(12) Trinity House, a home and shelter for those who need employment and education. The Rector himself is Chairman of the Board of Managers, and the institution employs Matrons, Assistants, and Teachers. Various departments of the House are maintained, *e. g.*, a Laundry, a Nursery, and Industrial Classes. *The Trinity House Laundry* employs any worthy woman who is willing to learn and is seeking a permanent position elsewhere. While at work in the laundry, women can leave their children in the nur-

sery upstairs. *Day Nursery.* The scope of this work is not confined to the care of children brought to Trinity House for the day, but also aids and relieves distressed families. It cooperates with the Massachusetts Society for Prevention of Cruelty to Children and provides homes for neglected waifs. The children of the nursery are sometimes taken to the Seashore Home at Beachmont to pass a week. Children's outings are frequently enjoyed on the electric cars to City Point and Franklin Park. *Girls' Industrial Classes, e. g.,* the Laundry Class, the Mending Class, the Little Housekeeper's Class, the Evening Cooking Class. *Trinity Pawnshop* does not seem to have been a practical success.

The annual offerings of Trinity Parish, including those only which pass through the several parish treasuries, aggregated for one year over $34,000. Among the various objects were the following: Foreign, Domestic, Diocesan and City Missions; Hospitals, Homes, etc.; Trinity House; Sunday School; St. Andrew's Church (a kind of Trinity Church colony); Theological Education; Lent Music; Christmas and Easter Festivals; Negro Schools; General Relief through Societies; Church Temperance Society; Aid to Students in College; Phillips Brooks Memorial; Cuban Relief.

ST. GEORGE'S EPISCOPAL CHURCH, NEW YORK CITY.

A pioneer of Institutional Church work is St. George's in New York City. The Rector is the well-known W. S. Rainsford famous as a preacher as well as a practical reformer. Institutional work began in 1883 and in its various features represents some of the most helpful and progressive modern church movements. Adjoining the church in Stuyvesant Square is St. George's Memorial House, the centre and home of the most varied institutional activities. It is a five-story building lighted by 500 electric lamps. On the first floor are those departments or offices which deal most directly with outside work, for example the medical, grocery, and clothing relief departments. There also are

the rooms of the Circulating Library, the Girls' Friendly Society, and the Brotherhood of St. Andrew. On the second floor is the main Sunday School room, with rooms for the vestry meeting, the business office, and the keeping of parish records. The upper floors are occupied by the Men's Club, the Battalion Club rooms, Gymnasium, the sexton's family and the clergy. This Memorial House was built in 1888 as a memorial to Mr. and Mrs. Charles Tracy. The house is one of the very best illustrations of the institutional side of a great city church. Pictures of St. George's and of its Memorial House, in East Sixteenth Street are given in the Year Book for 1898. Without interfering with the hours of religious service, which is maintained every day in the week, there are many educational and social classes in progress in this Memorial House. On week days it is a veritable hive of industry and education. On Sundays the whole House, including even some of the clergy rooms, is turned into a Sunday School building. Some of the institutional features of St. George's are worthy of special mention:

(1) *The Gymnasium*, a picture of which is shown in the Year Book for 1898. The apparatus for developing health and muscle is quite up to date. The clergy offer medals for athletic competition and the "Rector's Cup" is given for the all-round championship. Outdoor work is also encouraged, *e. g.*, cross country walks and cross country runs. The New York police force is recruited by young fellows who have been trained in St. George's gymnasium.

(2) *The Church Periodical Club.* This feature of institutional effort has been copied by many American churches. It consists in members or friends of St. George's forwarding copies of papers and magazines, books of reference and up-to-date literature, to the Periodical Club for remailing to mission houses and mission stations far and wide over the country. This kind of literary mission is one of the most useful and educational forms of Christian activity.

(3) *Seaside Work.* St. George's maintains a summer cot-

tage at Rockaway Park, Long Island, to which in one season 36 excursions were made by mothers with their little children. Members of various Sunday School and other classes, under good supervision also visit the Church cottage by the sea. The building is only 120 feet from the surf and a large pavilion, with tables all around the sides faces the ocean. Excursionists bring their own basket lunches while the cottage furnishes tea, coffee, and milk. Two hundred people are provided for at one time. The house accommodates forty guests, who sometimes stay from Monday morning until Friday night free of charge. Bills of fare are printed in the Church Year Book and the beneficial influence of wholesome diet upon people who need sea air and a wholesome change can be imagined. The cottage is open for about thirteen weeks, from June 18 until September 17.

(4) *District Visiting.* St. George's Parish employs 64 district visitors, who make it their duty to look after the physical, mental, and moral welfare of certain families who need help and encouragement. It is noteworthy that St. George's and other modern churches are profiting by the methods and results of the Charity Organization Society in our large cities.

(5) *Evening Trade Schools.* St. George's Parish supports evening classes in carpentry, drawing, printing, plumbing and manual training. Expert instructors are employed for these classes, which are held at 520 East 11th Street. Commencement exercises, however, are held in the Memorial House. The importance of this kind of practical teaching to those who have their own living to make in the world can be appreciated.

(6) *Sewing Schools and Kindergarten Classes* are also maintained. Little girls are taught to do housework by kindergarten methods and with miniature utensils.

(7) *Teachers' Meetings.* An earnest attempt is made to teach teachers by holding teachers' meetings in which improved methods of instruction are fostered. There is also

a teachers' preparatory class conducted by an expert who has had long training in the public schools. This method meets a great want in Sunday School work where teachers are often practically untrained and unsuited for their responsible work.

(8) *Chinese Sunday School.* Every Sunday afternoon in the parish building there is an English school for teaching Chinese. Efforts have been made to secure the services of a superintendent understanding the Chinese language, but without much success. The Chinese plainly prefer English-speaking teachers and some educational good is undoubtedly accomplished by these church classes.

It is impossible in this brief digest even to mention all the numerous and varied activities of St. George's Church, but an examination of the Year Book embracing 228 pages will convince any reader of the wide-reaching educational, social, moral, and religious influences proceeding from St. George's Parish. It has various working centres and mission rooms in different parts of New York City. The annual expenses are over $100,000.

ST. BARTHOLOMEW'S CHURCH, NEW YORK.

The Year Book of this Church is one of the most instructive and realistic presentations of modern institutional activities, religious, social, and educational. In a volume of 363 pages, there are not only good descriptive accounts of the various missions, societies, clubs, and schools, but also interesting pictures of Parish House exteriors and interiors, the chapel, the choir, the Chinese Sunday School, the German mission, the Girls' Club (class in Literature), the Girls' Glee Club, Girls' Drawing Room, Dormitory, Men's Club, and Men's Class in Literature, Men's Thursday evening lecture course, Boys' Club, Foot Ball Team in Practice, Clinic, etc.

In looking over these pictures taken from real life in a modern church building, one is disposed to inquire whether the mural decorations of mediæval cathedrals, representing

imaginary Biblical scenes, were really more religious than are these modern illustrations of religion put into human life and practice. There has lately been placed upon the sanctuary wall of St. Bartholomew's a beautiful memorial picture of "The Light of the World," by Francis Lathrop. The scene presented is an artistic realization of Mark XIII:26-27: "The Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect." Both methods of suggesting the coming of Christ on earth, the pictorial or artistic, and the social or institutional, have their moral and religious justification. They supplement one another.

Many of the forms of institutional or applied Christianity, which impress the modern beholder, find their home and administrative centre in St. Bartholomew's great Parish House, itself the embodiment of many practical charities. The building has eight or nine stories and a vast number of rooms for clubs and classes, guilds and societies, chapel services on week-days as well as Sundays, for congregations of different nationalities (Swedes, Germans and Armenians), a Clinic ministering daily to the sick and suffering poor (itself a very practical form of divine healing), Kindergarten ("suffer little children"); loan and employment bureaus (how much superior to the pauperizing methods of mediæval times!); St. Andrew's Brotherhood for Christian helpfulness; a Lyceum Hall for free popular lectures given by the Board of Education; Wednesday and Saturday evenings; St. Elizabeth missionary society; Kings Daughters' Circles; Social Teas for Women; a Parish Printing Press. All this besides Chinese and other regular Sunday Schools!

The Parish is a light-house of Christian friendliness for great numbers of homeless people seeking help or work: Hebrews, Bohemians, Armenians, Germans, Italians, and Americans. The Chinese school is especially well attended. At least one hundred Chinamen come on Sunday from near and remote points to receive instruction. "The men's eagerness for knowledge, their steadfastness in attendance, and

their utter lack of the pauper spirit, as evinced by their liberal offerings, all show potentialities in the Chinese character which may easily be developed."

Besides giving religious and other instruction, the Chinese Guild endeavors to protect persecuted Chinamen in New York City. To one accustomed to hearing of attacks made now and then upon Americans or Germans in China, it will be profitable to note the following cases attended to in one year by Guy Maine, Superintendent of the Chinese Guild:

| | |
|---|---|
| Chinamen assaulted by ruffians | 63 |
| Chinese places robbed by ruffians | 14 |
| Window smashing and other annoyances from boys | 752 |

There is evident need of Boys' Clubs in New York City. The following rules of the St. Bartholomew's Boys' Club show that the managers know how to grapple with young barbarians in matters fundamental to all education, but not always learned at school or college:

1. Swearing and the use of profane or obscene language of any kind in any part of the Club is positively forbidden.

2. Sitting upon the table or putting feet on the tables or chairs is forbidden. Defacing or destroying any of the furniture, apparatus, or other property of the Club which is in Club-room, or building, is forbidden.

3. No misconduct allowed in the Locker or Bath Rooms.

4. No sparring, boxing, or wrestling is to take place in the Reading-room under any circumstances.

5. Cutting, tearing, or removing any of the papers or magazines or throwing them about upon the table is strictly forbidden.

6. Books from the Library can be kept out only two weeks. A fine of one cent per day will be charged over the specified time.

7. Initiation Fee, One Dollar. Dues, Fifteen cents per month, payable in advance.

8. Members must pay their dues promptly or they will be suspended from the Club.

9. A member can be suspended by the Superintendent until the Board of Governors takes action on his case.

10. All notices referring to class work and other matters of interest are posted on the bulletin board.

The Girls' Club of St. Bartholomew's has three divisions: (1) The Senior Club, for young women over seventeen years of age; (2) the Junior Club, for girls over fourteen years of age; and (3) the Afternoon Club, for school girls. Members must pay an initiation fee of 25 cents and monthly dues of 25 cents. The advantages offered are the use of club-room and library, physical culture classes, lectures, talks, entertainments, discussion class, glee club and literature class. There are penny provident and mutual benefit funds. Members can join one class a week in either dress-making, millinery, cooking, embroidery, drawnwork, or system sewing. For a small fee a girl can join a class in stenography and typewriting, or in system-cutting. Girls' Club members enjoy the opportunity of spending two weeks' vacation at Holiday House, Washington, Connecticut, accommodating 53 guests at a time. Club members can also obtain board at the Girls' Club Boarding House.

The Evening Club has a membership of 720 older girls. The evening classes in cooking, typewriting and stenography, calisthenics, and American Literature are the most popular. There is a Girls' Club Library of some 600 volumes. The Traveling Department of the New York Circulating Library also sends the Girls' Club 50 volumes at a time. Lectures, stereopticon exhibitions, and concerts are frequently given. In the Girls' Club of both St. George's and St. Bartholomew's, members are allowed to dance as students now do in our best colleges for young women.

During the past ten years, St. Bartholomew's Church has expended over two and a half million dollars for practical Christian work, roughly classified as follows:

| | |
|---|---|
| For work among the poor | $ 211,000 |
| For work in the Parish House | 252,000 |
| For the Parish House itself, equipment and endowment | 857,000 |

| | |
|---|---|
| For the maintenance of church worship..... | 399,000 |
| For improvement and equipment of Church..... | 142,000 |
| For support of Church Missions ..... | 86,000 |
| For other parochial purposes ..... | 67,000 |
| Foreign Missions ..... | 60,000 |
| Diocesan Missions ..... | 179,000 |
| Domestic Missions ..... | 172,000 |
| Miscellaneous missionary objects ..... | 138,000 |
| | $2,563,000 |

This colossal outlay for Christian charity and education, averaging $256,300 per annum, exceeds the expenditure of many an American college and university and gives some idea of the magnitude of the work of a great city church. The ramifications of its efforts are too numerous to be traced out in this connection, but it will well repay any student of contemporary life to inquire into the budget and activities of the modern Institutional Church in any large town.

### THE JUDSON MEMORIAL, NEW YORK CITY.

This is an institutional monument to Adoniram Judson, a pioneer American missionary in Burmah. The church is a large handsome structure costing about $422,000, situated on Washington Square. The present pastor is the Rev. Edward Judson, who has lately published a little book on his society through Lantilhon & Co., 78 Fifth Ave. The west end of the building is a home for a large number of children. There is a combined apartment and boarding house which yields the church a revenue of over $10,000 per annum. The church building contains social headquarters for young men, also a day nursery, a kindergarten, and a dispensary. Sewing classes, mothers' meetings, lectures on domestic hygiene are features of this institutional church, which began work in 1884.

### BERKELEY TEMPLE, BOSTON.

This is a characteristic institutional church begun in 1888. Its special features are the Young Men's Institute, and the

Young Women's "Dorcastry." Classes are taught in dressmaking, painting, clay modeling, physical culture, and current events. Popular but inexpensive entertainments are given to large audiences throughout the winter in the public auditorium. Theological Seminary students from Andover spend Saturday and Sunday at Berkeley Temple prosecuting various lines of good work under pastoral direction. Sunday School work is carefully graded. Sunday evening services in the Temple are always crowded, for popular subjects are presented and great prominence is given to good music. In the winter season much is done to aid the unemployed and destitute. "*The Berkeley Beacon*" is the monthly organ of this institutional church and describes its various branches of social and educational work.

RUGGLES STREET BAPTIST CHURCH, BOSTON.

This church employs two missionaries to inquire into the needs of destitute families and lends relief in the way of food and clothing. A dispensary and a medical staff with nine physicians, an apothecary and a dentist are maintained. Four buildings are required for the various departments. Educational, industrial, and mercantile classes are fostered. The aim of the church is to raise men "from the lowest physical condition to the highest spiritual."

PILGRIM CHURCH, WORCESTER.

The aim of this society is to be useful every day in the week. It is a social and educational centre for young people. Institutional work began in 1887 with a Boys' Club, organized from the pastor's class. There are now various associations, athletic, literary, and religious, with classes for boys, girls, and adults. The following features are worthy of note: a gymnasium with baths, a reading room, games and familiar talks, a sewing school and a kitchen garden for girls, cabinet work and a printing press for boys. The Pilgrim Church sustains a choral society, which renders oratorios from time to time.

THE TABERNACLE, JERSEY CITY.

Institutional work began here in 1886. The characteristic feature is the so-called People's Palace, which is manifestly an American reproduction of the original People's Palace in London. Stress is laid upon the entertainment and improvement of society as well as its higher spiritual interests. There are facilities for bathing and bowling, also billiards, military drill, gymnasium, and amateur theatricals. Educational and industrial classes are maintained together with cooking schools, mothers' meetings, and sewing classes. The Tabernacle has taken an active part in the campaign for municipal reform. In the summer time much attention is given to outdoor sports by the young men and officers of this society. *The Tabernacle Trumpet* is the literary organ of the institution.

GRACE BAPTIST CHURCH, PHILADELPHIA.

This society began institutional work in 1884 and is familiarly known as the Temple and Temple College, which is its most distinctive educational feature. As many as 2,000 students are connected with it at one time. With its allied departments there are said to be as many as 3,500 persons enrolled. A fee of $50 is charged for a period of nine months at the college. This fee admits one to a broad range of studies. Besides a great variety of educational classes, this church sustains a hospital and a staff of 18 deacons for visiting the vast church membership divided into 12 districts. The young men of the church are organized into a congress wherein public questions are discussed. The women maintain a congress for promoting household science and art. *The Temple Magazine* is the organ of this institutional church.

PLYMOUTH CHURCH, MILWAUKEE.

Institutional work was begun here in 1886 and now occupies a building with thirty class rooms, arranged on four

levels and all connected with the great auditorium. This method of constructing an institutional church is growing in American favor, for in this way the Sunday School can be distributed into a great number of small class rooms and these when necessary can be united with the audience room. In Milwaukee there are many week-day and evening classes in such subjects as printing, stenography, typewriting, telegraphy, chemistry, music, water-coloring, clay modeling, Sloyd, &c. The church has reading rooms and, in summer, country camps.

PEOPLE'S CHURCH, ST. PAUL, MINNESOTA.

This society was organized as an independent church, but is now in Congregational fellowship. It has given prominence to an industrial school and maintains a parish house with various social and educational features. The People's Church has cultivated friendly relations with poor people and has a so-called Salvage Bureau for the rescue and proper clothing of unfortunate families.

PLYMOUTH CHURCH, SALINA, KANSAS.

This institutional church is open all day and every day in the year. It inaugurated a so-called "Salina Plan" for evangelizing rural districts and sustaining preaching services at various local points. Plymouth Church is a kind of metropolitan or home church for these out-stations. The English social custom of a "Pleasant Sunday Afternoon" is cultivated from two to six at the church home. Sunday afternoon stereopticon pictures are sometimes shown to the people. *The Open Church* is the monthly organ of this society.

WESTMINSTER PRESBYTERIAN CHURCH, BUFFALO.

This society, while maintaining the usual religious and Sunday School features, has also established a social settlement known as Westminster House, which maintains a free kindergarten, a sewing school, a working girls' club, boys'

club, a penny provident fund, mothers' meetings, men's social science club, a poor relief department, and one for the care of the sick. This idea of connecting a social settlement with an institutional church is likely to find wide support.

### CHAUTAUQUA READING CIRCLES.

An excellent way to encourage historical, literary and scientific study among the young people of a church society is to establish a Chautauqua Literary and Scientific Circle, a local branch of the C. L. S. C. By paying a small fee, fifty cents, to the Secretary, Miss Kate F. Kimball, 321 Huron Street, Cleveland, Ohio, any person can become a member and receive the necessary printed instructions. Every year the members of the C. L. S. C., who are organized in local branches or working individually, pursue a systematic course of required reading. One year the course embraced a History of the Nineteenth Century by Professor Judson, of the University of Chicago; a new History of the English People by Professor Katharine Coman, of Wellesley College; a History of Art by Professor Goodyear, of the Brooklyn Institute, and Winchell's Geology revised by Professor Starr, of the University of Chicago. These books, of moderate cost, are excellent of their kind and no earnest student could fail to be profited by reading them. The course is guided by helpful suggestions and parallel reading in a popular magazine called *The Chautauquan*. Usually each local reading circle chooses as class leader some college graduate or other educated person to conduct the weekly exercises in which the results of home reading are brought out by question and answer and general discussions, accompanied by musical and literary entertainments in pleasing variety. Every year at least 10,000 people carry on this useful work, which is a veritable godsend to rural communities where good books are scarce and where even church society sometimes becomes feeble.

I first observed the beneficial effects of the C. L. S. C. many years ago in a little Congregational parish in the

country town of Amherst, Western Massachusetts. There in the Second Parish the Sunday School Superintendent organized a local Chautauqua reading circle which met weekly throughout the winter season at private houses in the neighborhood. Some of the readers were so enthusiastic and persistent that they completed the four years' course, filling out the required memoranda and obtaining the Chautauqua certificate to that effect. Indeed, the good work still continues in that little parish and is now established in a pleasant local reading room.

I have frequently attended Chautauqua literary and scientific circles connected with Baltimore city churches or meeting in the rooms of the Y. M. C. A. Johns Hopkins University instructors have given systematic lecture courses to such local organizations. The Chautauqua system is easily adaptable to educational work in connection with any church denomination or any Young Men's Christian Association.

### JEWISH CHAUTAUQUAS.

During the past few years the Chautauqua system has been successfully pursued by Jewish societies of young people, locally organized throughout this country. Excellent syllabuses of instruction in "Jewish History and Literature" have been prepared and printed under direction of Professor Richard Gottheil, of Columbia College. They are so good that I have used them as a basis for the oral examination of my class in Jewish history at the Johns Hopkins University.

For several seasons the Young Men's Hebrew Association of Baltimore has been accustomed to hold Sunday afternoon meetings and has invited Christian lecturers from the University to give addresses upon suitable religious and historical themes. I myself have lectured Sunday afternoons to young men and young women of the Hebrew faith in the class-room of their own synagogue as well as in their association hall. One of my themes was the educational training of the Hebrews in the land of Egypt, a very safe his-

torical subject. Every year I have a number of Hebrew boys in my college class in Jewish history at the Johns Hopkins University.

### THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

In recent years there has been a remarkable development of popular education in connection with the Young Men's Christian Associations in this country. Founded in a liberal spirit, for the purpose of establishing Christian clubs and social centres for young men in our large cities, these associations have grown to be, not merely strongholds of religious activity, but healthy centres of popular education. From the first, every Young Men's Christian Association had its reading room and its lecture hall. In the reading room young men examined in their leisure hours the daily papers of leading cities as well as the chief religious journals. Every winter a more or less popular course of lectures is given under the auspices of the Association. There was and still is perhaps one main fault with this system of general lectures. It is too much of a variety show, like that elsewhere[6] noticed in connection with the Mechanics' Institutes of England, of which our Christian Associations are really an American historical development.

The above defect in the popular educational work of the Y. M. C. A. has been in a measure corrected by the institution of class courses, wherein definite and continuous work is done throughout the entire season by groups of intelligent and earnest young men. Classes in penmanship, stenography, typewriting, writing and spelling, arithmetic, algebra, and bookkeeping, in German, in electricity, in mechanical drawing and designing, in elocution and in singing, have been instituted by the managers of the Y. M. C. A. in Baltimore. The more practical subjects of course attract the larger number of students. It is an excellent thing to encourage young clerks and mechanics to study subjects

[6] H. B. Adams on "University Extension in Great Britain," see Annual Report of the Commissioner of Education, 1899.

which will be helpful to them in business or industrial life. It is also a good thing to interest young men in liberal studies like art, literature, and history so that they may learn better to employ and enjoy their leisure time. As a member of the educational committee of the Y. M. C. A. in Baltimore for several years I have striven to represent this cultural idea over against the more practical, bread and butter studies, which, from motives of self-interest, young men are not so likely to neglect.

Various attempts have been made to conduct classes in American History and Literature at the Y. M. C. A. in Baltimore by Johns Hopkins graduate students. One season a class in Civics, numbering about twenty, met from week to week for the study of American Civil Government, and such special topics were studied as Citizenship, the Voter, Elections, Different Forms of Governments, Departments of Government, the Town, the City, the State, and the Nation. The several departments of Civil Government in Baltimore have been investigated and reported upon by members of the class. One evening a report was read on the Police Department, and it proved of surprising interest.

The work was under the guidance of an experienced teacher, Mr. S. E. Forman, now a Ph. D. of the Johns Hopkins University, who once read an excellent paper on "The Teaching of Civics in the Secondary Schools" at the Sixth Annual Convention of the Association of Preparatory Schools and Colleges in the Middle States and Maryland. Mr. Forman's work in Baltimore was so successful that he was invited to repeat his course under the auspices of the Legion of Loyal Women, 419 Tenth Street, Washington. At the first lecture on "Citizenship" about 300 ladies were present. The discussion which followed was animated and showed that there was real interest in the subject. The club has a large membership, including some of the most progressive women in Washington. Patriotism and public spirit seem to have been the moving ideas in this club course for women.

The following is a syllabus of the topics treated by Mr. Forman in his Washington course of ten lectures on Civil Government:

I.—Citizenship.

1. Who are citizens?
2. Aliens.
3. Naturalization.
4. Privilege of citizens in different States.
5. Rights of citizens.
    1. Right to establish and alter a form of government.
    2. Right to share in government.
    3. Right to protection.
    4. Right to personal liberty.
    5. Right to private property.
    6. Rights arising from relation of
        *a.* Husband and wife.
        *b.* Parent and child.
        *c.* Guardian and ward.
        *d.* Employer and employed.

II.—The Voter.

1. Qualifications—age, sex, color, residence.
2. Disqualifications—alien, criminal, idiots.
3. Property qualification.
4. Registration laws.
5. Manner of voting—*viva voce*, the ballot, Australian method.

III.—Elections.

1. Time of holding.
2. Officers of election.
3. The polls.
4. Challenging.
5. Canvassing or counting.
6. Number necessary to elect—majority, plurality.
7. Political parties.

IV.—Different Governments.

1. Patriarchal.
2. Theocracy.
3. Monarchy—Absolute, Limited.
4. Aristocracy.
5. Democracy.
6. The Republic.
7. The dual nature of our Government.

V.—Departments of Government.

1. The legislative functions and divisions of.
2. The Executive.
3. The Judicial.
4. Reasons for separation.

VI.—The Town.

1. Origin and history of the word.
2. The town in the South and West.
3. The town in New England.
4. Town meetings.
   1. Manner of holding.
   2. Their political significance.
   3. Their powers.

VII.—The City.

1. Corporations—Nature of.
2. The charter.
3. Government of, under the charter.
4. Territorial divisions of a city.
5. Municipal franchise.
6. Extension of municipal functions.

VIII.—Washington.

1. Selection of site for Federal City.
2. Metes and bounds.
3. Beginnings of the city.
4. The Capitol.
5. Destruction of the Capitol.
6. Washington during the War.
7. Public institutions of Washington.
8. Washington's place in American life.
9. Municipal Government of Washington.

IX.—The State.

1. Discussion of the word State.
2. The original States.
3. The relation of the State to the Nation.
4. The three departments of State government.
5. General features of State Constitutions.
6. Manner of enacting Laws—Petitions, Committees, Bills, Readings, Passage, Quorum.
   Veto, time of taking effect.
7. The judicial system of a State.
8. State officers.
   1. Governor—term of office, manner of electing, qualifications, powers.
   2. Other State officers.

X.—The Nation.

History and study of the Constitution of the United States.

A permanent result of Dr. Forman's experience in teaching civil government in Y. M. C. A.'s and in Women's Clubs appears in an excellent little book entitled " First Les-

sons in Civics" (New York, American Book Company, 1898). After Dr. Forman's successful piece of book making, he entered upon a useful public career as Director of Teachers Institutes in the State of Maryland, lecturing on chosen educational themes in Baltimore and throughout all parts of the State.

## III.—Educational Work of Baltimore Churches.

### ST. PAUL'S PARISH.

This is the oldest institution in Baltimore, older than the city itself and once comprehending territorially[1] the historical limits of the town. St. Paul's is believed to be one of the original parishes into which Maryland was divided. The parish was organized in 1692, but there was an officiating clergyman, the Rev. John Yeo, about the year 1682. The original St. Paul's Church was on Patapsco Neck six or eight miles from Baltimore.

When Baltimore Town was founded, August 8, 1729, it was within the limits of St. Paul's Parish. The original Act erected a town on the North side of the Patapsco known as "Cole's Harbor," and directed that 60 acres of land should be laid out in 60 lots to be called "Baltimore Town." Such was the beginning of this city, which is at least 37 years younger than old St. Paul's Parish. In 1730, an Act was passed by the General Assembly for the building of a church in Baltimore Town "in St. Paul's Parish." Under this Act, the vestry secured a reservation now bounded by Charles, Saratoga, St. Paul, and Lexington Streets. Among the

[1] The late Hugh Davey Evans considered St. Paul's Parish as bounded on the southeast by the Chesapeake Bay, on the south and southwest by the Patapsco, which divided St. Paul's from St. Margaret's, Westminster and Queen Caroline parishes, and on the west and northwest by St. Thomas' parish, and on the north by the same and by the parish of St. James, which was taken out of St. John's in 1770. On the east St. Paul's Parish was bounded by St. James' and St. John's.

commissioners who laid out the town were three vestrymen of St. Paul's. A little to the north of the centre of the square above mentioned stood the second St. Paul's Church built in 1739. In 1779, it was resolved to build a new church which was completed in the spring of 1784. This third St. Paul's stood somewhat nearer Lexington Street on high ground (since leveled) surrounded on three sides by the parish graveyard. The fourth St. Paul's was built in 1817, but was destroyed by fire in 1854. The fifth St. Paul's was built on the same site and was consecrated by Bishop Whittingham, January 10, 1856.

The Basilican style of the present church architecture is a reminder of the oldest historic church in Rome. In a sermon preached in St. Paul's Church January 27, 1878, the present rector, the Rev. J. S. B. Hodges, speaks of the "Mother Church of the City of Baltimore, which has been foremost in all good works; which has increased and multiplied by separation and division, until to-day there are no less than 30 churches and mission congregations within her bounds, besides charitable institutions which have sprung out from her, or depend largely upon her." In a foot-note to this passage, Dr. Hodges, writing in 1878, says the actual number of these congregations within the present limits of St. Paul's Parish, which is considerably smaller than originally, it is believed to be 43. At the present time, 1900, the number of church societies in Baltimore is far greater.

The oldest educational and charitable institution, developed in connection with St. Paul's Parish, dates from 1799, when Mrs. Elenor Rogers endowed the so-called "Benevolent Society of the City and County of Baltimore," an institution for the maintenance and *education* of poor female children. This society, recruited by money subscriptions, is now generally known as the "Girls' Orphanage." A complete history of the institution was given by Dr. Hodges from early printed sources at the dedication of the present building, November 17, 1894. The orphanage is situated on the corner of Charles and Twenty-fourth streets. It is

under the direction of a deaconess and gives special attention to the practical training of young girls of whom there are about 50 at the institution. Some are sent to the public schools. The main purpose seems to be to provide instruction and a Christian home for orphan girls who are brought up under the best influences which church and school can afford. Besides the deaconess, who is also superintendent, three lady teachers are employed.

*The Boys' School of St. Paul's Parish* was incorporated under that title March 28, 1853, during the rectorship of the Rev. Dr. Wyatt. The object was to establish an institution for the maintenance and education of poor boys. The good example set by the Girls' Orphanage was plainly followed. For some time the institution was carried on as a day school, but, in 1868, a large house with ample grounds was secured on Saratoga street and Green. The present site of the school is at No.'s 8 and 10 East Franklin street. The present purpose of the institution is to supply a Christian home with good moral and religious education and solid instruction in English studies. If a boy shows capacity for higher training, he is well-grounded also in Latin, Greek, and mathematics, so that he may be fitted for college, for teaching or for the Christian ministry. Some of the scholars are sons of clergymen of the dioceses of Maryland, Easton, and Washington and of families well-born but limited in circumstances. Of the boys in school one year, six were the sons of clergymen living in country parishes on small salaries. Of those already educated seven are now in the ministry in the church. The total number is limited to 30. The school has a headmaster, and assistant master, and a matron. The cost of maintaining the institution is something over $4,000 a year, of which sum more than half is paid by contributions in St. Paul's Church.

*St. Paul's House* is situated at 309 Cathedral street and is used for Sunday School classes, meetings of the Bishop's Guild, the Women's Guild, and the Men's Guild. Classes or conferences were conducted here by Miss Richmond,

general secretary of the Charity Organization Society. An average attendance of about fifty persons is recorded and representatives of the charitable work of various other churches were represented, together with such secular charities as the Association for the Improvement of the Condition of the Poor, the Kindergarten Association, and the Instructive Visiting Nurse Association. In this way St. Paul's House has become a kind of clearing house for general information on the leading church and secular charities of the City of Baltimore. A little paper called "Parish Notes" representing St. Paul's Church is mailed from St. Paul's House. Besides this useful educational purpose St. Paul's House, under the charge of a matron, has supplied a home department or temporarily a permanent shelter for over 100 women representing almost every branch of work. Young women coming from southern homes, Virginia and the Carolinas, find at this house temporary reception and protection.

*The Men's Guild* of St. Paul's Parish is composed of three classes of members, honorary, active, and contributing. The minimum subscription is $2 yearly. The Guild employs various committees, numbering five or seven men each. Their functions are to exercise church hospitality, to visit young men who are strangers in the city, to provide entertainments and social meetings and to look after the work of the Guild House. This latter requires the attendance of committee members on certain evenings in the week for educational and social work.

*The Guild House* at 539 Columbia Avenue, is the centre of a great variety of useful organizations such as an Industrial School, a Boys' Brigade, a Free Kindergarten, a Mothers' Club (on certain days), and a Girls' Friendly Society. Entertainments are provided in the Guild House where there is a gymnasium in which dancing is sometimes allowed. Music and recitations, lectures, lantern views, and picture exhibits form other attractive features.

*The Industrial School* of St. Paul's Parish meets every Sat-

urday morning from 10.30 to 12.30 and has an average attendance of about 125. St. Paul's Brigade is an organization of boys for physical and intellectual development. Attention is paid to gymnastics and to manual training. A student from the Johns Hopkins University has attempted practical teaching in this Boy's Brigade. "It is startling to find that among 150 boys and men more than ten can neither read nor write." This fact shows the great practical need of night schools and other missionary work among the poor. In St. Paul's Brigade there are numbered "150 boys and men, ranging from children to heads of families; on the list there are names of father and son." Some attempt is made to connect with the evening institute classes in the Y. M. C. A. building.

*The Girls' Friendly Society* has two meetings each week devoted to entertainment and instruction. St. Paul's Kindergarten endeavors to be self-supporting in some degree. A penny a day from each child provides the wages of an attendant. The Training School of the Baltimore Kindergarten Association sends two of its senior students to the Kindergarten for practice work. These with the paid assistant and the director make up the staff of instructors. In connection with the Kindergarten is the Mothers' Meeting held twice a month.

*The Women's Guild* is an association of all the parish societies in which the work is done by women, namely the Provident Society, the Mothers' Meeting, the Vestment Society, the Embroidery Guild, and the Church Periodical Guild.

### GRACE AND EMMANUEL CHURCHES.

The beginning of the popular educational movement in all of our Baltimore churches, as elsewhere in America, is undoubtedly to be found in Sunday Schools. Mission schools in industrial or outlying districts are simply a form of Church Extension. More than twenty-five years ago, Grace Episcopal Church maintained in its chapel a success-

ful night school for poor boys. It now has on Light Street a flourishing Kindergarten and classes in drawing and sewing. Emmanuel Church has a large, well-lighted annex for evening classes, clubs, and social entertainments. In this chapel have been long sustained, not only morning Sunday Schools, but Sunday afternoon classes for the benefit of Chinese boys and men. They come with great regularity and in large numbers. They are taught in English by faithful Christian women, the leader of whom for many years was Miss Carter, an English lady, and afterwards the late Mrs. Josephine Selden Lowndes of Baltimore, who not long before her death, March 2, 1899, showed me specimens of Chinese written answers to religious questions. The presence of many of these Chinese pupils at her funeral in Emmanuel Church and the good lives that some of them are known to lead prove conclusively that "John Chinaman" is not altogether so mercenary as he has been represented. This kind of home missionary work among the Chinese living in Baltimore has now extended to other churches, but Emmanuel was the first and her work has borne good fruit.

MOUNT CALVARY.

For many years this church, in addition to its religious functions, has been doing a most useful social and educational work among the colored people in the neighborhood of Orchard street. The writer remembers taking Mr. James Bryce and the late Edward A. Freeman to Sunday night service at St. Mary's chapel on Orchard street near Madison avenue, in order to show what good training and choir-discipline could do for colored boys. The religious services are conducted by white clergymen from Mt. Calvary, but the musical and other responses are all given by negro voices. Mr. Bryce expressed his surprise and delight at the phenomenon of a high church service in a church full of blacks whose ancestors, only a few generations ago, were utter savages in the wilds of Africa. Mr. Freeman was equally amazed, in the Orchard Street Methodist Church, to hear an

historical sermon from a negro preacher on the text "The sceptre shall not depart from Judah till Shiloh come." The colored parson was so well versed in Hebrew and other ancient history that Mr. Freeman could hardly be dragged away from the gallery. But the musical performances "really delighted" both English churchmen.

We Americans do not begin to appreciate the educational value of negro churches in civilizing and elevating large congregations of that race. When an onlooker contrasts the superstitions and wild revival scenes of former years in Baltimore, he begins to realize the historic progress here made in decency and order. For this progress, the steady, persistent labors of negro schools and churches deserve great credit.

St. Mary's Chapel is held for the use of the clergy of Mt. Calvary in their work among the colored people. The clergy may adopt plans and methods that they think desirable, without committing the Vestry, the Bishop, or the congregation. In addition to the usual church services and Sunday School, St. Mary's Chapel has the following social activities:

(1) The Sewing School for girls Saturday afternoons.

(2) The Woman's Auxiliary with thirty or forty members, meeting the first Friday of each month after evensong, to foster a helpful missionary spirit among the colored people. They send boxes of clothing to poor missions and visit the sick at three hospitals.

(3) Boys' Club and Communicants' League, meeting every Tuesday afternoon. The League is purely for devotional purposes, but the Club is for the encouragement of song with piano accompaniment. The boys' natural love for music and stories is thus fostered.

(4) The Dorcas Society which meets Mondays at 7.30 after evensong. The members look after and supply choir-vestments. Considerable money was raised to import cassocks from England so that on Christmas the colored singers might wear the correct style.

(5) Mothers' Meeting, each Thursday evening in the schoolroom for sewing and tea drinking, with afterwards a short service in the Chantry.

(6) St. Catherine's Chapel, a missionary station in northwestern Baltimore under the direction of Sister Mary Elizabeth, one of the All Saints Sisters, who reside in a home at the corner of Hamilton Terrace and Madison avenue, near Mt. Calvary Church. The same good work is going on in this chapel as at St. Mary's, *viz.:* the gradual training of an ignorant, simple-minded people to higher and better ideas. The clergy and rector of Mt. Calvary cooperate with the mission, which has the usual Sunday School choral evensong and sermon, and also a Day School, a Boys' Club, a Shoe Club (whose members save up money for shoes!).

(7) St. Mary's Guild, for older girls, who meet at St. Mary's Home for a vesper service. The Guild is to help the members in their higher life and in the work of the church.

(8) St. Mary's House, 409 West Biddle street, Sister Louise, Superior. This is a home of the Sisters of St. Mary's and All Saints and of about 20 little colored boys.

(9) St. Faith's Guild, for girls just confirmed or about to be confirmed.

(10) St. Mary's Cadets, about 50 boys who meet for military drill Tuesday evenings in a large school room. One of the clergy acts as chaplain and treasurer and, at the conclusion of every drill, there are prayers and an address.

(11) Industrial School at the corner of Carey and Saratoga streets where girls are taught housework and household science.

People who have any doubt about the utility* of these

---

*The writer passed a winter vacation in Jamaica in 1899-1900, and there became fully persuaded, in his own mind, that, with good laws and labor, the Church and the School are among the very best means of uplifting the negro race in the West Indies as well as in the United States. See two articles by H. B. Adams in the Johns Hopkins News letter, circa May, 1900. Livingston's "Black

practical methods of fostering education and religion are reminded that servants trained by such methods are remarkable for their excellence and good manners and that, as a pious churchman said who founded a good school in mediæval England, "Manners maketh Man."

Mt. Calvary Clergy House at 816 N. Eutaw street is the head centre of very wholesome educational and social work in Baltimore and deserves better and wider appreciation.

### PRESBYTERIAN CHURCHES.

The First Presbyterian Church of Baltimore early established reading-rooms and libraries in religious and educational institutes, some of which are now grown into useful churches. One of them, originally called "Hope Institute," has received the gift of a handsome stone building costing $40,000. It is now known as "The Reid Memorial." Four thousand dollars per annum are expended upon this social mission. Brown Memorial Church, itself a flourishing colony of the historic First Presbyterian Church, after receiving a free gift of a church building, has lately established a Sunday School building and earlier two mission churches, one called the Fulton Avenue Church[9] and the other the Park Church. All are more or less social and educational in character. The Park Church, on the corner of North and Madison avenues, contains not only an audience room for the Church and Sunday School, but also a very attractive reading-room, open every day and containing a library of good books, many current periodicals, a piano for musical entertainments in the evening, and last but not least, a collection of growing plants. Educational lectures, talks about

---

Jamaica" is a good book recording the experience of Jamaica and her various churches with the colored people, emancipated in 1833 and now numbering over 700,000.

[9] "Fulton Avenue" in its turn became an active social centre. A Baltimore home mission for resident Chinese has been maintained at this church, and Johns Hopkins students sometimes lecture there, as in many other Baltimore churches.

books, accounts of travel, with stereopticon views, are given from time to time in this reading-room or in the larger audience-room of the mother Church. A flourishing class of young people was organized a few winters ago at the Park Church for a cooperative study of American literature. Individual authors, like Longfellow and Whittier, were selected for home study and each member of the class read or recited some favorite selection. In such ways considerable interest in good reading was awakened in home circles.

In East Baltimore at Highlandtown the Rev. Wynn Jones, a Welsh Presbyterian, has long maintained a kind of Church Institute, with a fine reading-room and a great variety of educational work, a sewing school, a kindergarten, boys' brigade, etc.[10]

### METHODIST CHURCH.

One of the best social educational experiments in Baltimore was tried by the Rev. Dr. John F. Goucher, President of the Baltimore Woman's College, in connection with the First Methodist Church, in the year 1887-88. This model church building contains not only a large and well ventilated audience room, but a model chapel for Sunday School work, evening lectures, and educational classes. There is also an attractive reading-room. At the time when University Extension was first talked of by Johns Hopkins men in Baltimore, President Goucher engaged one of the best graduate students in the Historical Department to give a course of instructive lectures on the History of the Nineteenth Century to the young people living in the vicinity of the Woman's College.

Charles McLean Andrews, now Professor of History in Bryn Mawr College, was the chosen lecturer and he conducted a very interesting and successful class course for a

[10] For the pioneer character of this Church Institute see the writer's monograph on "Public Educational Work in Baltimore," Johns Hopkins University Studies, Dec., 1899.

period of twelve weeks. The class used Mackenzie's History of the Nineteenth Century as a text-book. All were expected to read for a fortnight upon the same great subject, or group of topics, and then come together to be examined orally and to hear the class leader talk about the whole matter. To the more advanced and studious members of his class the instructor assigned special themes for individual study or writing at home. In each case he recommended good authorities for private reading. The class had its own historical library in the Church reading-room, which was well supplied with current periodicals. Good books were obtained by friendly cooperation and by contributions from the pastor's library and other private collections. The instructor occasionally brought interesting books and illustrations from the University. In these helpful ways the work went on easily and delightfully. Members of the class reported the results of original investigation to the whole company. Thus all profited by the labors of each. The good pastor and president was delighted with the results of this novel educational experiment and the whole church was edified and refreshed by the growing culture of its younger members.

The principles of this wholesome effort are very clear and are easily applied by any young people's society, in any church or intelligent neighborhood: First, organization for an educational purpose; second, efficient leadership; third, the choice of one great subject for continuous, progressive study along definite lines; fourth, a convenient reading-room with a working library and a cheery, attractive, educational environment for evening meetings; fifth, a spirit of hearty cooperation and self-help; sixth, a business element which places the enterprise upon a sound, sensible, and self-sustaining basis, like every good church and allied school or college.

For several seasons Dr. Goucher supported a lecture course by the aid of Johns Hopkins men for colored students at the "Centenary Biblical Institute," where lectures

were given on general history and on the history of labor. This missionary President of the Woman's College also encouraged a workingmen's course at Woodberry. Several young Methodist clergymen who by his advice took graduate work at the University, instituted at various times lecture courses in connection with their own congregations. One of the most interesting results of this church work was the enlisting of home talent. In one neighborhood a young clergyman managed to institute a series of cooperative lectures of the following character: A Talk on Architecture, with drawings, by an Architect; Planning a House, by a Builder; Building an Engine, illustrated by drawings, by a skilled Machinist; Choosing a Trade, by a Teacher in a Manual Training School; the Canning Industry of Baltimore, by a Representative of the Business; Banks and Money, by a Savings Bank Official; Principles of Business, by a Bookkeeper; a Talk on Earthquakes, by a Student of Geology; a Talk on Physics, by a Professor; an Evening with a Microscope, shown by a Johns Hopkins Biological Student. These talks were given weekly in workingmen's homes to small groups of from twenty to thirty people.

### THE BAPTISTS.

The following brief notes regarding the social, affiliated and missionary work of the Baptist churches in Baltimore have been kindly contributed to this report by Dr. E. B. Mathews of the Johns Hopkins University:

#### I.—CHURCH SOCIAL WORK.

*Mothers' Meetings* are held to give religious instruction to the parents of poor children in the Sunday Schools; to give the most needy and promising raw materials out of which food and clothing may be made under supervision; to give talks and instruction regarding household management, sanitation, etc. These meetings are conducted in several of the churches.

*Boys' Brigades* are conducted as elsewhere. At least four of the Baptist churches in the city have them.

*Young Men's Leagues* are encouraged along the lines of the club and the debating society, with little or no religious instruction as such. There are two or three such leagues in Baltimore. Besides these there are several societies of different names that have for their object the training and mental [11] broadening of the less fortunate members of the churches.

II.—AFFILIATED CHURCH WORK.

*Children's Sunday Crèche.* In one of the churches arrangements are made by which the children are cared for in the immediate vicinity, while the parents attend the services of the church.

*Orphanages* have been maintained for some years for both white and black children.

III.—CITY MISSIONS.

*A Model Lodging House* receives poor transients at a low tariff. There is some religious instruction given and occasionally there is an entertainment furnished by the young people of one of the churches.

*Italian Mission.* Through the work of the young people of several of the churches and other cooperation there is a mission carried on among the Italians of the city. Up to the present time most of the work has been religious but, in the Fall, a manual training school will probably be opened for the Italian boys and probably also a sewing school for the girls.

IV.—OTHER WORK.

Besides these various lines of activity, more or less closely associated with the churches, there are several enterprises supported by Baptists and conducted by them, *e. g.*:

*The Sewing Schools,* several of which are carried on with

[11] The educational activities of Baltimore Baptists should be noted in connection with the work of Mr. Eugene Levering, who founded Levering Hall at the Johns Hopkins University and sustains lectures there. Note also Baptist educational work in Washington, Chicago and Providence.—EDITOR.

great success, especially among the Germans. Many people are active in this movement and many sessions are held in different parts of the city.

*Meeting of Immigrants.* It is the custom for some of the German Baptists (supported, I believe, by others) to meet all of the incoming steamers, or their passengers, and assist them in getting to their points of destination. Each immigrant is supplied with advice, a Testament and a map. On the last are printed the names of Baptist clergymen, one for each of the larger centers, especially of the central and western parts of the United States, whither most of the immigrants are bound. The aim is to furnish the name of some one to whom the strangers may turn as to a friend.

FIRST INDEPENDENT CHRIST'S CHURCH (UNITARIAN).[13]

This historic church was founded in 1819 by New England people and their associates in Baltimore. The first pastor was the Rev. Jared Sparks, one of the pioneers in the investigation of American history and in the publication of original sources of historical knowledge of this country. The famous Dr. William E. Channing preached the ordination sermon when Jared Sparks was installed in the first Unitarian Church in Baltimore, on the corner of Charles and Franklin streets. That church from the beginning has been a real educational centre, the source of intellectual light and leading for a wide area of progressive Christianity. At one time it was a frontier church in the southern movement of American Unitarianism, which proceeded originally from Pennsylvania and New England. An account of the Baltimore beginnings of Unitarianism and of its educational

[13] More detailed accounts of the early social and religious activities of this society may be found in the "Church Register," privately printed at the press of Guggenheimer and Weil, 1889. Worthy of special note are the Christian Union Educational Classes, the Loyal League, the Woman's Aid Society, the Industrial School, the Household School, the Post Office Mission (for distributing Unitarian literature) and the Flower Committee, and the various parish libraries.

extension to Washington and further South will be found in Chapters VI and VII, Vol. I of H. B. Adams' "Life and Writings of Jared Sparks."

A new educational phase of this church began in the pastorate of Rev. Charles R. Weld, who represents the advance of the institutional church in Baltimore. His personal work was intimately associated with the Guild, which began its life February 3, 1888. "The origin of this institution was an essay in practical Christianity by a gentleman identified with the congregation of the First Independent Christ's Church. At first a simple room, provided with a few tables on which were games and illustrated books, was opened in East Baltimore in the hope that the waifs of the street, attracted by the light and warmth within, encouraged by a kindly welcome, and inveigled by the games and pictures, might be brought, if only for a brief time, under better influences than were afforded by the variety theatres and saloons of the neighborhood. The originator of this benevolent scheme had the satisfaction of seeing the work so begun grow under his care; and when it reached a stage beyond which there seemed to be no further development, he had the wisdom to seek for it new auspices.

"Accordingly, in January, 1888, the congregation of the First Independent Christ's Church met at the call of their minister, agreed to carry on and extend this laudable work, organized it anew, and leased for its uses a commodious building on East Baltimore street, thus putting it upon a permanent basis with an outlook for the future. That the burden of supporting the new Guild might be equitably distributed, certificates of shares were issued, the payment on each share being twenty-five cents monthly. Some took one share, others took more; and by this plan of small sums coming in at regular and frequent intervals from a large number of contributors, the revenue of the Guild is easily raised, no one is heavily taxed, and many people are personally interested in the success of the enterprise, so that volunteer aid can always be had when the need of it is made known.

"It may here be said, that this Guild, while it is under the direction of the First Independent Christ's Church, is not wholly supported by that body; a number of persons outside of its membership assist in carrying on this particular work, some because of its general merits, others for reasons of public policy, being of the opinion that the welfare of the community is promoted by an institution which aims to develop into useful men and women, a class of children who are exposed at a tender age to some of the lowest and most destructive forms of temptation."

In 1889 more suitable and commodious rooms were fitted up for the Guild work in the basement of the Unitarian Church, corner of Charles and Franklin streets. These rooms were kept open four evenings in the week and classes were maintained for boys in drawing, charcoal shading, clay modeling, and brass work. Admission to these classes was by ticket, for which pupils paid five cents monthly. One evening the reading-room was thrown open to all comers. There were also gymnasium classes, illustrated lectures, readings, and social entertainments. The girls had classes in sewing, drawing, and singing. Usually one of the ladies in attendance read aloud while the sewing was in progress. Trained teachers were employed in connection with volunteer teachers from the congregation. Large numbers of Baltimore boys and girls were thus instructed. During one year there was a total attendance of all kinds of guild work of over 7,000 pupils and hearers.

This beginning of institutional church work led to a great variety of subsequent developments, but the most interesting and popular of all were the educational lectures on music for the people by Mr. T. W. Surette. His familiar talks were illustrated by the performance of good music by his assistants and attracted vast audiences to the old Unitarian church building, the interior of which in recent years has been reconstructed, artistically decorated and made attractive to the people. All churches now recognize the importance of good music in their Sunday services, but the

extension of good music under church auspices on other evenings in the week is now a manifest educational opportunity which many churches are beginning to improve.

FRIENDS ("HICKSITES").

In the Rules of Discipline and Advices of Baltimore Yearly Meeting of Friends, who used to gather on Lombard street, but now at the upper end of Park avenue, there is one searching "query," directed to the subordinate or local meetings and intended to impress upon them the importance of education and self-examination: "Are Friends careful, as far as practicable, to place their children for tuition under the charge of suitable teachers in membership with us?"

From this twelfth and old-time "query" it is said that all the educational efforts and institutions of the "Hicksites" have sprung, from "First Day Schools" to Swarthmore College. The Hicksite branch of the Baltimore Society of Friends has the following varied and useful activities of an educational or social nature:

(1) The Friend's Library, an admirably arranged and most attractive collection of readable books in the social rooms of the Friends Meeting House on Park avenue. This Library, started in 1799, is one of the best examples in Baltimore of what an Institutional Church Library ought to be.

(2) The Mission Sewing School held on Saturdays during the winter months in the Meeting House.

(3) Friends Benevolent Society, held on Fridays.

(4) Two Mission Schools, held Sundays at the Old Town Meeting House, Aisquith street.

(5) Hollywood Children's Summer Home open during the summer months at Catonsville, near Baltimore. Though not under the immediate care of the Meeting, it originated with and is supported largely by the Members, thirty of whom are on the Board of Managers.

(6) Free Kindergarten open during the regular school year at the McKim Building.

(7) Young Friends Association, meeting monthly on 2nd Friday evenings, during the winter months in the parlors at the Meeting House.

(8) The Park Avenue Literary Club, which meets monthly in the winter season at the Meeting House. This Club has been in existence for several years and has done an extraordinary amount of good educational work by means of lectures, classes, and regular literary or historical exercises.

(9) The "Indian Committee" for work among the American Indians.

(10) Traveling libraries sent from one country meeting to another.

(11) Under the care of the Philanthropic Committee of the Park Ave. Friends is the following list of educational, or benevolent enterprises, each in charge of a special committee which reports once a month to the Meeting at large: A Mothers' Meeting, held weekly, in winter, with an address each week, on Nursing, Sanitary Science, Domestic Economy, Ethics; a department on temperance instruction, by means of lectures and literature; a department of peace and arbitration, by lecture, etc.; a department of purity, by distribution of literature and lectures, etc.; a department of tobacco reform; a department assisting in the education of colored people in Maryland, Virginia, Pennsylvania, and South Carolina; a department of prison reform, including representatives on Police Matron Board; a department to suppress immoral books; a department directed against gambling and lotteries; a department directed against cruelty to animals; a department devoted to improving the tone of the press throughout the United States.

(12) A day school, co-educational, conducted on Friendly principles.

(13) A Sabbath School with library of 3,300 volumes.

Among the best educational experiments attempted in Baltimore were those of the Park Avenue Literary Club, an organization connected with the Hicksite Society of Friends,

which has one of the most attractive church library environments in this city. The plan of study has included with history the subjects of art and literature. Special attention has been devoted to great artists, musicians, and men of letters. A detailed study has been made of some of the great municipal centres of European culture. From time to time lecturers have been secured upon such subjects as "Venice," "Wordsworth and the Lake Country," "Ideal Commonwealths," "The Brook Farm Community," "Events which led to the Discovery of America," "The Hawaiian Islands." Some of the lectures were illustrated by stereopticon views, and were usually given in the Friends' Meeting House, corner Park avenue and Laurens street.

The Club early succeeded in developing great interest in American literature, which was studied historically in the winter 1893-94 according to the University Extension syllabus prepared in printed form by Professor Robert Ellis Thompson. A special lecture on "Nathaniel Hawthorne and the Idealistic Romance" was given to the Club May 23, 1894, by Felix E. Schelling, of the University of Pennsylvania, whose printed syllabus on Modern Novelists included, besides Hawthorne, the following special themes: (1) The Evolution of the Novel; (2) Sir Walter Scott and the Historical Romance; (3) Charles Dickens and the Novel with a Purpose; (4) William Makepeace Thackeray, and Social Satire; (5) George Eliot, and the True and False Realism. Concentration of club interest upon special themes for a period of several weeks always gives greater impetus to real educational work than does the old-fashioned system of single lectures upon heterogeneous and merely entertaining themes.

The Park Avenue Literary Club announced in 1894 a course of ten lectures on "The Age of Elizabeth" by W. Hudson Shaw, M. A., Fellow of Baliol College, Oxford. The course included the following special themes: (1) The Last of the Tudors; (2) Mary, Queen of Scots; (3) The Conflict of England and Spain; (4) the Reformation in England;

(5) Ireland under Elizabeth; (6) Sir Philip Sidney; (7) the Earl of Essex; (8) Sir Walter Raleigh; (9) the Elizabethan Seamen; (10) the England of Elizabeth and Shakespeare.

Hudson Shaw has been for several years one of the most distinguished and successful of the Oxford University Extension Staff. He came to Baltimore under the auspices of the American Society for the Extension of University Teaching, a society connected with the University of Pennsylvania. The lectures were given at the Friends' Meeting House, on Saturday evenings at 8 o'clock. The charge for the entire course was $2; for a single admission, fifty cents. The lectures were open to the public and attracted large and enthusiastic audiences. Mr. Shaw read his lectures from manuscript and presented in a spirited and instructive way some of the best results of modern critical scholarship upon his chosen themes.

After every lecture a series of interesting historical portraits and of architectural views was shown by means of a stereopticon. The pictures were not so numerous as to weary the audience and invariably served to illustrate the lecture. Mr. Shaw always managed to introduce a great deal of fresh information while commenting upon his lantern views. After this instructive pictorial exhibition there was a brief conference between the lecturer and his class who were encouraged to ask questions.

The pedagogical features of so-called University Extension work make it much superior to the old-fashioned lyceum system. These new features may be briefly summarized as follows: (1) A series of lectures upon some great subject or upon closely related themes; (2) the printed syllabus which contains an outline of the whole course; (3) written answers to questions proposed in the syllabus and thought out at home; (4) a class conference before or after every lecture, for familiar discussion of the difficult questions and for general encouragement; (5) a final written examination for those who may choose to take it. The theory is that in every University Extension audience, which is as

miscellaneous as a church congregation, there will always be a saving remnant of studious people who will gladly do some intelligent work at home.

### THE FRIENDS CIRCLE

Was first established in 1885. Meetings were held bi-weekly during the winter in the Park Avenue Library, at which time all the members of the Meeting were welcomed, from small children to aged grandparents. Each felt that he had a place and a part. The work covered a wide field, the aim being to have something to interest every one present. In 1898 the "Friends Circle" gave place to the Young Friends' Association, an organization of the younger members, meeting with the object of learning more of the history and needs of the Society and for the discussion of current topics, or leading questions of the day. The subject for one evening, recently, was "Progress of science in the 19th century." The program of the Young Friends' Association for 1898-99 was: 1. History of the Church before the time of Fox. 2. Puritan Revolution. 3. History of the Predecessors of the Society of Friends. 4. History of Friends during Geo. Fox's life. 5. Life of William Penn. 6. Society of Friends from the End of Persecution to the Death of Hicks. 7. In what Respects should Friends be a peculiar People? 8. What can Friends, especially the younger Members, do to vitalize the Society? 9. How should We spend our Sabbath? 10. Why do so few Young Friends attend our business Meeting? 11. Is Christian Science consistent with the Views of Friends? 12. National Expansion. 13. Czar of Russia as a Peacemaker, by J. H. Turner, of J. H. U. 14. War Taxation, by T. S. Adams, of Johns Hopkins University. 15. American Relations with Spain on the Cuban Question, by Dr. J. H. Latané, of J. H. U. 16. Progress of Good Government in Baltimore.

ORTHODOX FRIENDS.

This society has everywhere and always been devoted to the cause of education and social improvement.[18] The Friends have founded not only religious meetings, but schools and colleges in all parts of this country. The work of the Baltimore Association in reviving agriculture, industry and local education at the South after the desolation wrought by our late civil war is one of the noblest evidences of their useful, educational, and social activity. The record of this good work in which the late Francis T. King, one of the original trustees of the Johns Hopkins University, was a prominent leader, is given in the "Annual Reports of the Baltimore Association of Friends to advise and assist Friends of the Southern States," a series of publications which began in 1866 and 1867. The story is told in sufficient detail by Dr. Stephen B. Weeks in his valuable work on "Southern Quakers and Slavery," pp. 308-321, where the life and educational services of Mr. King are briefly narrated. Dr. Weeks says: "The greatest efforts of Baltimore Friends were put on the development of primary schools. In 1865 Friends in North Carolina had no schools, no school houses and no books. Mr. King attended the Yearly Meeting in 1865 and told the Friends to start such schools as they could with the materials at hand, and that a superintendent would be sent them as soon as the proper man could be found." For this missionary work Professor Joseph Moore, of Earlham College, Indiana, was duly chosen. After three years of service in the field he was succeeded by Allen Jay, also of Indiana, who carried on the work for eight years longer.

[18] The beginnings of Quaker higher education in this country are suggested in the Centennial History of Westtown Boarding School (1799-1889) by Watson W. and Sarah B. Dewees, a charmingly illustrated little book, recently published in Philadelphia, 1899. William Penn early encouraged the starting of the "Friends' Public School" which gave rise to the present well-known Penn Charter School. Haverford School and College were foreshadowed in the Minutes of a Friends' Committee Meeting in 1807 (Dewees, 59-60).

The Baltimore Friends have also given a great impetus to the education of freedmen at the South and have done much in that region for the promotion of material as well as spiritual welfare. A model farm developed by Friends in Guilford County, North Carolina, was called "Swarthmore Farm." In 1872 the Baltimore Association placed its southern social and educational work, then mainly self-supporting, under the executive care of the Yearly Meeting. The schools then numbered 38, with 62 teachers, and 2,358 pupils. The work is still carried on by Friends in the South and is a remarkable example of the promotion of self-help in connection with education and religion.

In Baltimore the educational activities of the Friends Meeting may be briefly enumerated under the following heads: (1) A Mission House near Federal Hill, where helpful social work is supported in connection with a religious society and its social allies; (2) lectures to young people are given at this mission station and also at the Friends Meeting House, where very interesting and suggestive talks on historical, literary and social subjects are often heard; (3) a gymnasium for boys; (4) a Kindergarten; (5) boys' and girls' clubs; (6) classes in cooking, dressmaking, bookkeeping, and literature. At one time, near the Friends Meeting House on Eutaw street, they maintained a good academy or institute, but it was finally discontinued. The building is now used as a social rendezvous for Friends attending the Yearly Meeting.

The foundation of the Johns Hopkins University by a Baltimorean of Quaker stock and the conspicuously useful part taken on its Board of Trustees by members of that society in whom Johns Hopkins had confidence, viz.: Mr. Francis T. King, Dr. James Carey Thomas, and Galloway Cheston, are striking indications of the influence of Friends upon the intellectual development of Baltimore and indirectly upon university education in the United States. Mr. Francis T. King, more than any other one man shaped the original plans and building policy of the Johns Hopkins

Hospital to which he as President of the Board of Trustees gave personal attention and constant devotion for many years. In this connection should be mentioned the "Wilson Sanitarium," a beautiful suburban home founded by a Friend for women and children needing institutional aid and comfort. Also noteworthy is the establishment of "Bryn Mawr College," near Philadelphia by a good Quaker, who gave the institution his wealth but not his name. The second President of this noble college for women is the daughter of one of the original Quaker trustees of Johns Hopkins University. "Bryn Mawr School," founded by Miss Garrett, in Baltimore, was suggested by the Quaker foundation near Philadelphia.

### SOCIAL SETTLEMENTS IN BALTIMORE.

*(Lawrence Memorial Association.)*

In 1892, the Rev. E. A. Lawrence, then pastor of the First Congregational Church,[14] established in Parkin street, by the aid of the Christian Endeavor Society of his congregation, the first social settlement in Baltimore. He was the first practical worker to take up residence among the people in the tenement house district of this city. He took with him as a co-laborer Mr. Frank D. Thomson, a graduate of Knox College who was at that time a student of history and economics at the Johns Hopkins University. Together they rented rooms in a small flat in the Winans' tenements. Near by they obtained the use of class rooms on a ground floor and there gathered, on certain nights of the week, the boys and girls of the neighborhood for instruction and so-

[14] An historical Sketch of the First Congregational Church of Baltimore was prepared at request of the church by the late Henry Stockbridge and was published in June, 1891. This sketch gives the historical background, origin, and development of the society, and an account of its various pastors down to the time of Rev. Edward A. Lawrence. There is a supplemental note by Daniel M. Henderson describing the educational work of Mr. Stockbridge himself in connection with the adult Bible class, which gave considerable attention to early church history. A Life of Mr. Lawrence has been lately written by his mother, Margaret Woods Lawrence.

cial entertainment. Young people from Mr. Lawrence's church took turns in conducting class exercises in the Parkin street rooms and largely contributed to the practical success of the experiment.

Since Mr. Lawrence's death in 1893, the Parkin street experiment has been continued by his friends. For some time Mr. Thomson remained in residence. He and other coworkers kept up the boys' club and other educational work. During recent years it has been greatly developed. Four entire floors, or flats, were at one time rented at 214 South Parkin Street, where Mr. Lawrence lived. On the ground floor are four rooms devoted to various classes. On the second floor are reading and club rooms. Lodgings are furnished on the third floor to university men who take up residence in the Winans' tenements and help to maintain the social mission already established. The fourth floor is occupied by the care-takers of the premises. Besides girls' and boys' clubs and a free reading room, there are girls' classes for sewing and knitting, and also a kindergarten.

This work was carried on by young people and with contributions from the First Congregational Church, the Associate Reformed Church, the Church of the Disciples, and Brown Memorial Church, aided by students from the Johns Hopkins University and by young ladies from the Woman's College of Baltimore. Experience has shown that cooperation is possible between different churches and educational institutions in this Parkin street settlement. There is perhaps more hope of permanence and continuity of such social experiments when college and university settlements are supported by churches and by regular patrons who can provide the necessary means for the prosecution of the undertaking. There is sometimes a great waste of energy and capital in these social missions. Efforts are too scattered; money is lavished upon an expensive plant; and the good accomplished is not always commensurate with the actual outlay of wealth and strength. In Parkin Street the workers, instead of renting a costly club house, have taken inex-

pensive tenements in the very building or block occupied by the families for whose benefit the experiment is tried. The whole cost of the undertaking is only a few hundred dollars per annum. Upon simple grounds of economy such modest social missions are deserving of friendly consideration by our city churches. It would not be too much for well-established religious societies to maintain, singly or by cooperation, some such social experiment-station in an industrial neighborhood. Every great town should be filled with these social light-houses, which are truly radiating centres of educational, moral and religious influence. It is important to have a local habitation, an active secretary and resident workers, who will rally others about them.[15]

One Saturday afternoon in November, 1893, the week before his death, I met Mr. Lawrence at the rooms of the Charity Organization Society in Baltimore where we had a talk about the Parkin street settlement. We walked up Charles street together, continuing conversation upon this subject, and he expressed perfect confidence that the people of his society, even if he should leave Baltimore, would continue to maintain the work which had been so well begun. I asked his advice about the best method of organizing a similar social settlement at Canton in Southeast Baltimore. Mr. Lawrence said that it would be very easy to get money by subscription for the support of such a work and that the

[15] A recent report of the Lawrence House by Mr. H. B. Foster, a student at Johns Hopkins University, states that six rooms are now occupied in this social settlement. Three rooms are on the lower floor and are used by sewing classes. The front room is used for a class of small girls, who constitute about one-half of the whole number in attendance. The second floor of the Lawrence House is used for embroidery classes, and the third floor for classes in cooking and sewing. The work is carried on usually in the evening from 8 to 9 o'clock. At 9, for about a quarter of an hour, all the children gather in the front room downstairs to practice singing. About 65 children have been registered. The average attendance is about 40. One teacher has been found sufficient for each room, with the exception of the front room on the ground floor, which requires three teachers. Wednesday evening is usually given up to amusement, but Thursday is devoted to serious work.

Rev. T. M. Beadenkopf, a graduate of the Johns Hopkins University, would be just the man for students to work with in that neighborhood. Mr. Beadenkopf had spoken to me, on the occasion of a recent lecture at the People's Institute at Highlandtown, about the desirability of another social experiment station, corresponding to that established by Mr. Lawrence. Mr. Beadenkopf has a small Congregational Church at Canton among the Welsh and Scotch, and he had expressed a willingness to take a small tenement in the neighborhood and reside there for the encouragement of local educational work in the form of boys' clubs, evening classes, a reading-room, etc. This project, together with the extension of the Parkin street work, was the last subject discussed with me by Mr. Lawrence. We parted at the door of the Johns Hopkins University. He was taken ill that night and died within a week, November 10, 1893. He was only 46 years of age.

It is a singular fact that two clergymen in this city who at the same time were practically applying Christianity to the actual needs of society in matters of popular education and organized charity, should have been removed in the very flower of their strength from the scene of their labors. But the premature death of Rev. Wayland D. Ball, pastor of the Associate Reformed Church, and of the Congregationalist, Rev. E. A. Lawrence, like the death of Arnold Toynbee and Edward Denison, has proved the resurrection and the life of their cause. Their work has been taken up by others and will be carried on to its fulfillment, perhaps in larger ways than the pioneers ever hoped. Their two churches have recently been united and are together now known as the "Associate Congregational Church of Baltimore."

It is sometimes comforting to think of the dead as living on in connection with the good deeds they did on earth, the books they wrote, the institutions they served and their successors in the same spirit. We can discover something of the spirit of Mr. Lawrence in his posthumous but still timely

work on "Modern Missions in the East" published by Harper and Brothers, 1895. In the introduction to this interesting work describing Mr. Lawrence's missionary tour of observation around the world, Dr. Edward T. Eaton, President of Beloit College, records these historical and living facts: "On the walls of the church from which he was called to the higher ministries of heaven has been placed a beautiful tablet bearing the inscription:

EDWARD A. LAWRENCE, D. D.
Served his Master with all Zeal and Faithfulness
In this Place and in the Streets and Lanes of the City
From June 9th, 1889, till November 10th, 1893,
When God took him.

"But a still more beautiful and significant tribute is taking shape in the Lawrence Memorial Association, formed to continue and enlarge the work which Dr. Lawrence inaugurated among the tenements on Parkins street, in Baltimore. Here, in no merely figurative sense, will his voice still be heard; here will his consecrated purpose for the uplifting of humanity be felt more and more strongly as the days and years go on. Surely to him is accorded the blessing of those whose works do follow them." The Lawrence tablet has been removed to the larger Associate Congregational Church, of which the Rev. Oliver Huckel is now pastor.

*The work of the Locust Point Social Settlement Association* (1240 Hull Street, Baltimore) was inaugurated April 2, 1896, through the earnest efforts of Mrs. J. S. Dinwoodie, who made Locust Point her home, and through neighborly kindness, friendly visiting, and the organization of clubs and classes, established cordial relations with those about her. Since that time the scope of the work has extended, and it now includes classes in arithmetic, drawing, sewing, dressmaking, weaving, and clubs for children of all ages. The Settlement library is open twice a week.

From its start the Settlement has been the home of one or more residents, whose entire time has been devoted to the work. They have endeavored to show those about them

what a true home should be, and to establish a social centre for those who so gladly embrace the opportunity for social intercourse on a higher plane. The work is supported by voluntary contribution, and is conducted by a Board of Managers.

In a report of the Canton Night School and Reading Rooms for 1899-1900 we have a further illustration of activity proceeding from the Congregational Church in Baltimore. The school was first opened in March, 1899, for the benefit of many boys and young men in Canton, who were obliged to give up study at an early age and go to work. The night school was first opened in the Canton school building and was afterwards moved to rooms built for this Baltimore continuation school by the late J. Henry Stickney, in the rear of Canton Congregational Church, of which Thomas M. Beadenkopf, a friend and co-worker of the late Dr. Edward A. Lawrence, is the present pastor. The reading-room is open several nights a week.

*The Woman's Association* of the First Congregational Church of Baltimore published a programme for the season of 1898-99, showing the very interesting and somewhat varied lines of activity which then existed. The work was divided into the following departments: (1) Home Missions; (2) Foreign Missions; (3) City Work; (4) Literary and Musical Department. The president was Mrs. Edward H. Griffin. Each department had its own chairman and each session was accompanied by a ladies' tea. In addition to the usual study of missions at home and abroad, systematic inquiries were made into different phases of philanthropic work in Baltimore City. Some sessions were devoted to literature and music. A Class in Foreign Travel was conducted fortnightly by Miss Searle, a teacher in one of the private schools of this city. Members of the class prepared papers with regard to historic places and noted men. For example, one session was devoted to illustrations of the life and work of Fra Angelico; another to Dante. This class met at private houses and was made socially at-

tractive. This account is here published for its suggestive value. In churches and institutions, indeed in all things truly historic, there is a soul that never dies.

THE ASSOCIATE CONGREGATIONAL CHURCH.[38]

The original Associate Reformed Church was long situated in a down-town quarter on West Fayette Street, now a busy thoroughfare. There in basement-rooms, in addition to a regular Sunday School, were maintained a social mission, a boys' club and a sewing school for girls. All of these popular agencies were recruited by the children of the poor, some living in the vicinity and some at long distances away. The boys' club was begun in 1888 under the efficient direction of the late George Gebhardt, at one time an historical student at the Johns Hopkins University. Room was provided for the boys in the chapel, where books and papers were accessible on club nights. Under the auspices of this club a series of popular lectures was given. I had the honor of opening the course with a talk on the University Extension Movement, and was followed by my colleague, Dr. J. M. Vincent, on Labor in the Middle Ages, by T. K. Iyenaga, on the Japanese People, and by other lecturers.

In the autumn of 1890 the congregation of the Associate Reformed Church removed to their new and spacious building on the corner of Maryland Avenue and Preston Street. This church edifice is most convenient for social and educational as well as religious work. In close connection with the chapel and main auditorium, there are various rooms suited for church societies, boys' and girls' clubs, reading circles, etc. Among other social institutions, a Young Ladies' Literary and Musical Society was conducted by Mrs. J. M. Vincent. The history of Italian cities, with illustra-

[38] The history of this composite church, in which the Congregational has now been merged, has been written and published by Rev. Oliver Huckel—"The Faith of the Fathers and the Faith of the Future," The Arundel Press, Baltimore.

tions of Italian art, formed the general subject of study for one entire season. Several evenings were devoted to the history and architecture of each of the great centres of Italian culture, Rome, Florence, and Venice. Each evening musical entertainment was provided by skilled members of the society. Hon. Henry Stockbridge, Jr., and Dr. J. M. Vincent, of the Johns Hopkins University, were especially active and efficient in promoting the educational and social work of the Associate Reformed Church. At one time the Rev. Hiram Vrooman was connected with Mr. Ball's church as an assistant. Under his direction the Young Men's Guild was reorganized as the Associate Reformed Club. The number of magazines and papers in the reading-room was increased and the room was kept open for several hours every evening. A gymnasium was constructed in the basement of the church for the use of the various clubs at different hours. For the benefit of newsboys and street waifs a so-called Working Boys' Club was instituted which combined recreation with positive instruction. A little newspaper called "The Experiment," was published, in order to describe the different social activities of the church and announce the various appointments.

From time to time lectures were given to the Young Men's Club and to popular audiences in the chapel on week day evenings. Dr. George Kriehn, of the Johns Hopkins University, gave a series of four-class lectures on Workingmen during the Middle Ages. A syllabus was printed giving an outline of each of the following four lectures: (1) The English People from their Origin to the 14th Century; (2) English Popular Uprisings in the 15th and 16th Centuries; (3) Outbreak of the French Peasantry, or the so-called Jacquerie; (4) German Peasant Wars and the Social Side of the Reformation. These lectures, however, failed to reach the working classes. In fact all academic or "University Extension Lectures" in Baltimore and vicinity have proved somewhat disappointing in this regard. Popular lectures by clergymen, as experience proves, are much more likely to be successful with great masses of people.

The pastor of the Associate Reformed Church, the Rev. W. D. Ball, was himself singularly gifted with the power to attract and hold large audiences, composed of "all sorts and conditions of men." He was a gifted man and scholar, with a deeply religious nature, and knew how to apply his acquired knowledge and his personal religion in practical, helpful, social ways. He felt it his duty to enlighten the minds of his congregation by concrete presentations of historical truth. For several years he was accustomed to give a series of Sunday night lectures upon religious biography. His own winning personality and the wonderful vitality and humanity of his discourses attracted large audiences of young men. Clerks and collegians were alike interested and edified by those eloquent and instructive sermons, which required more than common culture and study on the part of the preacher.

Mr. Ball's first course in the winter of 1888 was upon Notable Religious Personages of the Sixteenth Century. The following individual characters were discussed: Martin Luther, the Reformer; Desiderius Erasmus, the Religious Satirist; Ulrich Zwingli, the Swiss Reformer and Patriot; Pope Leo X., Son of Lorenzo, the Magnificent; Ignatius Loyola, the Jesuit; Miguel Servetus, the Liberal; Caspard De Coligny, the Huguenot; John Calvin, the Theologian; and John Knox, the Scotch Reformer. A second course was given in the fall of 1888 on Religious Teachers and Philosophers of the Past: Confucius, the Chinaman; Buddha, the Indian; Zoroaster, the Persian; Moses, the Jew; Socrates, the Greek; Jesus, the Nazarene; Marcus Aurelius, the Roman; Mohammed, the Arabian.

These Sunday night lectures were so well received that Mr. Ball was encouraged to give a third course in the winter of 1889, on The Fathers of the Faith, or a Study of the History and Development of Christian Institutions and Doctrines in connection with their Founders. The series embraced the following great lights in the history of the early Christian Church: Ignatius (30-107 A. D.); Justin Martyr

(110-165 A. D.); Irenaeus (120-202 A. D.); Clement of Alexandria (153-217 A. D.); Tertullian (145-220 A. D.); Origen (185-254 A. D); Cyprian (200-258 A. D.); Athanasius (296-373 A. D.); Ambrose (340-395 A. D.); Chrysostom (347-407 A. D.); Jerome (346-420 A. D.); Augustine (354-430 A. D.); Leo the Great (390-461 A. D.).

Mr. Ball was so impressed with the educational and religious significance of these Fathers of the Christian Faith that he afterward, February 10, 1890, read a paper before the Baltimore Presbyterian Ministers' Meeting on "The Value of a Study of the Patristic Writings." Upon the title-page of his printed paper appears the following significant extract from Pressensé's work on the Early Years of Christianity: "There can be no doubt of the ignorance which extensively prevails, even among the highly cultivated, as to the nature and origin of Christianity. This is the newest of themes, because that which has fallen into deepest oblivion. We are persuaded that the best method of defense against the shallow skepticism which assails us, and which dismisses with a scornful smile, documents, the titles of which it has never examined, is to retrace the history of primitive Christianity, employing all the materials accumulated by the Christian science of to-day; for it must be well understood that there is in truth such a thing as Christian science in the nineteenth century."

In the text of Mr. Ball's little pamphlet (printed by John S. Bridges & Co., 15 South Charles St., Baltimore), he says, p. 8: "In acquainting myself with Patristic literature, I found that I was introduced to the very sources—the New Testament excepted—to which all writers upon the subject of Christian institutions are at last restricted for their historic data. I was, with their volumes opened before me, enabled, not merely to read criticisms upon, but actually to trace, growing at first side by side, the episcopal and congregational ideas of Church government, resulting early in the dominance of the episcopacy."

After the above course on the Fathers of the Faith, Mr.

Ball gave a series of Sunday night lectures on the Reformers of the Nineteenth Century. He considered such representative men as Frederick Denison Maurice, Charles Kingsley, Thomas Carlyle, John H. Newman, and others. While continuing to the last such educational and religious lectures in his own Church, Mr. Ball, in 1892, made arrangements for a "People's Course of Popular Lectures," to be given at monthly intervals, on week day evenings, in the Concert Hall of the Academy of Music. Among the eminent lecturers in this People's Course were Dr. F. W. Gunsaulus, on "Savonarola," and Dr. Charles H. Parkhurst, of New York, on the "Problems of Great Cities." In January, 1893, only four months before his death, Mr. Ball secured for a Sunday evening course of lectures on the Bible, four eminent New York clergymen: Rev. M. R. Vincent, on "New Testament Criticisms"; Rev. Edward L. Clark, on "The Bible and the People"; Rev. J. H. McIlvaine, on "The Citadel of the Bible"; and Rev. Charles A. Briggs, on "The Bible and the Church." Young men and students were especially invited to attend these lectures. The Associate Reformed Church was crowded and the people of Baltimore thus received valuable instructions from some of the leading exponents of the New Theology and of the Newest Learning about the Bible. The result was the removal of much unreasonable prejudice among people who had never heard of these things from acknowledged authorities, but only through unjust and more or less garbled reports.

America is probably one of the most backward countries in the Protestant world as regards intelligent historical and literary study of the Bible. The positive ignorance of American citizens and college graduates on this subject is amazing. One of my Hopkins students who was graduated from a Christian college, said one day in a class in Jewish History that he had always supposed the word "Lord" in the Pentateuch referred to the Messiah, *e. g.*: "The Lord spake unto Moses and Aaron, saying unto them" (Leviticus xi: 1). Evidently this young man had forgotten, or never

learned the difference between the Old and New Testaments. Many equally absurd blunders might be cited by every pastor and teacher. A well-known public man in Baltimore was called upon not long since to give an address on the occasion of the rededication of a Methodist Episcopal Church belonging to our colored brethren and called the "Church of Ebenezer." The orator said that personally he had always had the greatest reverence for that old Hebrew patriarch Ebenezer! I have told this story to many college[37] and university men, but the best of it is that they usually fail to see the point, but, like our Baltimore orator, retain all respect for the patriarchs. (For convenience, see I Samuel vii: 12.)

Richard A. Armstrong, of Nottingham, England, in his translation from the Dutch of "The Religion of Israel," by Dr. Knappert, a Dutch pastor of Leyden, Holland, says: "It appears to me to be profoundly important that the youthful mind should be faithfully and accurately informed of the results of modern research into the early development of the Israelitish religion. Deplorable and irreparable mischief will be done to the generation now passing into manhood and womanhood, if their educators leave them ignorant or loosely informed on these topics."

The attitude of Dr. Knappert and Dr. Oort (also a Dutch pastor and teacher in the city of Leyden), as regards the duty of the clergy in this matter of higher Biblical education, is especially worthy of consideration by Congregational ministers who remember that the Pilgrim Fathers first found in Holland enlightened toleration of their own independent opinions and that their Leyden pastor, John Robinson, in his farewell sermon to those who sailed for America said: "I am confident that the Lord hath more light and truth yet to break forth out of his holy word."

---

[37] Amusing examples of the hazy ideas of college students, young men and women, on Biblical matters may be found in President Charles F. Thwing's educational article in *The Century Magazine* for May, 1900, on "Significant Ignorance about the Bible as shown among College Students of both sexes."

In my own college town, Amherst, Massachusetts, higher Biblical education was openly proclaimed years ago from a Congregational pulpit by a cultivated village pastor, Dr. Goodspeed. He preached the historic truth as it was in Moses and the prophets as well as in Christ and the apostles. That village pastor explained to his flock in gentle ways and with sweet reasonableness, the true historic significance of some of the most troublesome portions of the Hebrew books. New light and truth began to break forth from the word of God in that somewhat conservative village community. One good mother in Israel said to the pastor: "You have saved for me the Old Testament." She meant that his enlightened preaching and historical-literary methods of exposition had cleared away the difficulties that all good women and some men must feel regarding the Hebrew Patriarchs and those old wars of the Lord recorded in the books of Judges, Samuel, Kings, and Chronicles. If the truth could be known, many good Christian mothers confine their readings in the Old Testament chiefly to the Psalms, Job, and the Prophets! The worn or unworn appearance of the leaves in many a family Bible will reveal curious facts for the present and future generations.

Is it not worth while to rescue the whole historic Bible for young and old? This can be done by intelligent and sympathetic preaching, by scholarly teaching, by "speaking the truth in love," by letting people know that there really are in the Bible such beautiful things as poetry and allegories, such useful and commonplace things as genealogy and history, besides such universal truths as the moral law; and that some features of the Old Testament are necessarily permanent, some evidently transitory, literary,[11] all true in spirit, some occasional, but all historic. Our present difficulties regarding patriarchal morality and the bloody conquest of the land of Canaan vanish in the clear light of progressive ethics and ancient customs. We need more charity

[11] See Moulton's Literary Study of the Bible and kindred books.

for that barbarous age of cruel, exterminating warfare, more insight into oriental manners and institutions, more imagination and poetic sense, more of the spirit and less of the letter. A cultivation of the newest learning about one of the oldest living peoples will promote the higher education and true culture of one of the youngest.

The educational work of the Associate Reformed Congregation has continued in various forms under successive pastors. Boys' clubs have been kept up, but without the open reading-rooms. Lectures for young men, particularly on topics of modern history and church interest, were provided for two seasons chiefly by students and instructors in the Historical Department of the Johns Hopkins University.

At the suggestion of the Rev. Oliver Huckel a joint society for young men and young women was formed. This was called the "Round Tables" and its constitution was an interesting educational experiment. The society was divided into sections. The Art section was under the direction of Mrs. J. M. Vincent; Literature, Miss Annie C. Whitney; Music, Miss Mary King; Local History and Current Topics, Judge Henry Stockbridge and Dr. J. M. Vincent. The sections all met regularly on the same evening. The first part of the meeting had always a general programme of a musical or literary character, in which all members could be interested. The various sections or "Round Tables" then reassembled in different rooms and proceeded to discuss the topics of study to which they were devoted. As a method of enlisting young people of various tastes this plan was an eminent success. By having the "Round Tables" all meet on the same evening, the enthusiasm of members was gained and yet the individual taste for study was satisfied in the class room. It was a unique experiment in popular education and deserved to be continued. The labor which fell upon several of the leaders was so great, however, in addition to their other duties that the "Round Tables" were regretfully given up, but the idea survives.

Rev. Mr. Huckel has continued the educational work of

the pulpit by giving numerous sermons on historical and literary characters. He has especially brought forward the great poets of England and America as moral teachers as well as literary artists. He has continued the monthly musical services (begun by the Rev. M. C. Lockwood) in which selections from the classical oratorios have been accompanied by explanation from the pulpit. These combined services have attracted large audiences and have proved of great educational value, since the hearers were introduced at the same time to the music and to the history and moral intent of the composition. Thus the Associate Congregational Church, as well as its former pastors, have entered into a larger, richer, fuller institutional and historic life.

It was the original intention of the author to review the educational and social work of various other progressive churches in Baltimore, and to include Jewish synagogues, but limitations of time, space, and opportunity compel the restriction of this monograph to its present proportions. He has used the institutions herein described simply as suggestive examples of the relation of the modern church to popular education, and hopes that every local society which has begun this good work will continue to develop it and to publish from time to time reports of its progress for the general encouragement.

## IV.—Educational Duty of American Churches.

One of the greatest educational needs of our times is organized effort by the Church in cooperation with schools and public libraries[19] for the higher education of men and women who are already past the school age. The common schools of the country are everywhere doing their proper work; but everywhere such work breaks down at the most

[19] An illustrated monograph by the present writer on "Public Libraries and Popular Education" has lately been published by the University of the State of New York as a Home Education Bulletin, State Library, Albany, 1900.

critical period in the life of boys and girls. In the very transition from youth to adolescence, the graduates of our public schools are usually left to themselves in intellectual matters. Unless further developed by good associations in the community, by the church or other social organizations, young men and young women often retrograde instead of advancing in their mental life. To any close observer, either in our rural districts or in our large cities, it is clearly apparent that the intellectual qualities of the graduates of our excellent public school system suffer, in too many cases, from mental atrophy and actual degeneration. Things learned at school are quickly forgotten. Minds once quick and bright too often become heavy and dull. Mental faculties rust from lack of use. It is the same in Germany and England as in the United States.

The effect of this unfortunate degeneration makes itself felt in every community by the ever-increasing listlessness and inefficiency of unprogressive members of the social organism. In country districts the evil is apparent in the low state of mental and moral vitality in many households, in the neglect of good reading and of opportunities for mental and moral cultivation, also in the general inertia which sometimes affects churches, prayer-meetings, amusements, and every phase of local society. In cities, the results are often worse. There the young people who have been through the public schools are forced into the struggle for existence with no adequate preparation by industrial or technical training. They crowd the lower walks of life and there the weakest are usually trampled down. The survivors struggle on according to their strength. Life continues to be for many a running fight for mere self-support and the most pitiful rewards. The terrible competition for the simple means of living is of itself enough to repress in the minds of many young men and women all thought of further education. The wage-earning class in our large cities sink almost inevitably in the general level of intelligence as soon as the struggle for bread and butter begins.

Their intellectual situation is seldom improved by marriage, for then begins a still harder struggle for existence with the rearing and support of children. Happy the working people who can give their sons and daughters a common school education in addition to material support!

The question now arises can anything be done to relieve evil social conditions? Are boys and girls to be educated by our public schools to a consciousness of mental and moral freedom only to be allowed to sink down almost immediately to a lower level, to a tread-mill round for food and drink? Shall the sons and daughters of a free people be content with bread alone? "Why so bustle the people and cry?" said Goethe, "To get food, to beget children and feed them, the best one can." It seems unworthy of enlightened souls to give up to social vegetation and *laissez faire*. The "let alone" policy, if it had been systematically practiced throughout human history, would have left this world in barbarism and ignorance. The church in the middle ages did a great work in civilizing large portions of mankind. The whole process of converting from paganism the Roman empire and the rude nations of Northern Europe was a social, educational process through the agency of organized Christian institutions. The monastic and cathedral schools, the colleges and universities, the educational systems of the mediæval and modern world are in no small degree the outgrowth of church influences. In the United States, as we have seen in chapter one, the origin and growth of popular as well as of higher education cannot be separated historically from religious associations. Whatever may be said of sectarian foundations, the enormous influence of the church in sustaining institutions of learning cannot be disputed.

The modern state has also given society a wonderful uplift by making common school education compulsory, in rescuing the children of the poor from factories and from absolute ignorance, and in emancipating millions of virtual serfs and slaves. The time has come when society must de-

termine whether it owes further duties to the toiling masses of the people. Is there any way by which the life of the laboring man, the ordinary wage-earner, can be made better and happier? We have common schools for the children, but we need uncommon schools for adults, for young men and young women.

Aside from the continued maintenance of schools, colleges, and theological seminaries as legitimate branches of missionary effort, Christian Churches ought to organize locally, in both rural and city districts, educational societies of a more or less secular nature, according to the needs of the situation. While not slacking or abating distinctively religious work, our American Churches should cultivate a social and intellectual activity among the young people over whom church influences are already established. Libraries and reading-rooms should be established in town and country under church auspices and really good literature offered young people instead of the paltry stuff which now find its way into many Sunday School libraries.[20] Social or church classes should be instituted among young people for the systematic study of good literature, of history, political economy, and social science. The most cultivated persons in the community or local church should take charge of such classes and should hold them to a definite. systematic course upon some one great subject through a considerable period. Ideas of recreation and amusement should be subordinated to those of instruction and improvement. Thus church parlors and parish vestries might become popular seminaries for the higher education of young men and women at the most critical period in life. Thus graduates of the public schools might be led forward to higher forms of intellectual, social endeavor. The good effects of the experiment would soon be felt not only in the improved tone of the community but in the increased vital-

[20] The public libraries of this country are now doing much to correct this evil by preparing lists of really good books and by connecting schools and churches with better sources of literary supply.

ity and energy of church work. The cultivation of more general intelligence on the part of a religious society could not possibly interfere with its highest moral and spiritual aims. The churches should not, however, be content with simply instituting educational societies for the good of their own congregations. They should do educational missionary work in outlying districts. Beginning perhaps in a small way, a few enlightened and helpful persons can gradually organize a social mission in some neglected neighborhood and carry into it both light and spiritual hope. At first perhaps conventional methods of procedure should be kept in the background. The mission should be largely social and educational. An interest might first be quickened in the idea of neighborhood or village improvement. The best local talent can be stimulated and encouraged by friendly cooperation. Of course a careful preliminary study of the situation is necessary. All appearance of haste and overzeal, all needless interference and anxiety should be avoided. "He that believeth doth not make haste." By tact and good will a few persons, who have been well-trained to social and educational work in their own church circles, can effect, if not a complete reformation, at least a great improvement in some unchurched or degenerate community.

## CONCLUSION.

On all moral and social questions the Church ought to be a local and it may become a national educator in America. As we have seen it has been the custom from colonial days for the clergy to inform the people on topics of vital moment to the town and commonwealth. In our own time no great issue can be long before the country without ministers of every denomination publicly discussing it. The favorite topics are those relating to education, temperance, social reform, public morals, good government, good laws, relief of the poor and oppressed, charity organization, home and foreign missions, colonial policy, Cuba, China and international relations. The present paper

is a plea for further educational extension by organized church agencies. We have given colonial examples of the Educational Church and we have reviewed a few living examples of the Church still teaching. Here in conclusion are a few thoughtful and timely suggestions.

The Rev. Dr. Henry Van Dyke, formerly pastor of the Brick Church in New York City, in an address on Democracy and Culture at the University of Chicago, April 1, 1899, said: "The cornerstone of true democracy is culture. Culture must begin and continue with a fine disregard of pecuniary returns. It must be catholic, genial, disinterested. Its object is to make the shoemaker go beyond his last, and the clerk beyond his desk, and the surveyor beyond his chain, and the lawyer beyond his brief, and the doctor beyond his prescription, and the preacher beyond his sermon. What we need at present is not new colleges with a power of conferring degrees, but more power in the existing colleges to make men. To this end let them have a richer endowment, a fuller equipment, but above all a revival of the creative ideal. And let everything be done to bring together the high school, the normal school, the grammar school, the primary school and the little red schoolhouse school in the harmony of this ideal. The university shall still stand in the place of honor, if you will, but only because it bears the clearest and most steadfast witness that the end of culture is to create men who can see clearly, imagine nobly and think steadily. . . .

"I believe that democracy, as it is embodied in this Republic is, next to the Christian religion, the most precious possession of mankind. I believe that it can be preserved only under the light and leading of true culture, which makes the demagogue ridiculous, the anarchist loathsome, the plutocrat impotent, and the autocrat impossible. I believe that the best culture is that which makes not selfish and sour critics, but sane and sober patriots. I believe that no man has the right culture unless he is willing to put his clearer vision, his loftier imagination and his deeper thought

at the service of his country and humanity. I believe in culture. I believe in democracy. By democracy purified, by culture diffused, God save the State!"

Among the monographs on "American Social Economics," prepared for the Department of Social Economy of the Paris Exposition of 1900 is one entitled "Religious Movements for Social Betterment," by Dr. Josiah Strong, President of the League for Social Service, 105 East 22d Street, New York. He calls attention to the social nature of the present manifest changes in religious activity and cites many of the best examples of the modern Institutional Church. Mr. Benjamin Kidd, in his "Social Evolution" (1894), argued that religion has ever been the principal factor in social progress. Dr. Strong emphasizes the fact that recent social changes in religious activities are due in part to the progress of science which has revealed the interdependence of body and mind and the influence of physical environment on spiritual life. He says "many thinking men to-day fail to perceive the profound importance of the religious changes which are taking place, or to suspect that they are destined to produce, and are even now beginning to produce, a new type of civilization.

"So long as the churches lost sight of the kingdom of God, that is, of Christ's social ideal, as something possible of realization on the earth, they confined their efforts almost wholly to fitting men for a perfect society in heaven, and accordingly directed their efforts to the spiritual element in man, giving scant attention to his body and to physical conditions. Thus the churches very naturally looked upon their saving mission as confined not only to the individual but to a fraction of him.

"As fast as the churches regain Christ's point of view and come to believe that the earth is to be redeemed from its evils, they see that it is their duty to labor for the realization of Christ's social ideal, and they adapt their methods accordingly; they no longer look upon duty as a circle described around the individual, but rather as an ellipse described around the individual and society as the two foci.

"As the churches regain the Christian social ideal and discover that the religion of Christ was intended to deal with the body as well as with soul, they perceive that philanthropy is to be recognized as a part of religion, not as something to be distinguished from it; and they accordingly extend their activities to include objects which a generation ago would have been deemed quite foreign to their proper work."

## V.—Select Bibliography.

Materials for further and more detailed study of this interesting and progressive social movement of the American church in our time may be found, among other sources of information, in the following select list of authorities partly chosen from the numerous and varied collections by the present writer. The best and latest of all authorities is the one above cited, Dr. Josiah Strong's contribution to the series of monographs on "American Social Economics," prepared under the joint editorship of H. B. Adams and Richard Waterman, Jr., for the Paris Exposition, 1900. Dr. Strong's monograph is entitled "Religious Movements for Social Betterment," and is to be obtained from the League for Social Service.[21] A briefer and earlier publication was a little tract entitled "Forward Movements (containing concise statements regarding Institutional Churches, Social Settlements, and Rescue Missions"), published at 4 cents in the Congregationalist Handbook Series, 1 Somerset Street, Boston, Mass. Another valuable series of papers on "Progressive Methods of Church Work" in various denominations, including "a Roman Catholic parish," was published in the Christian Union (now "The Outlook") from 1891 to 1893. See also the Christian Union for September 1, 1894, on the "Institutional Village Church." An article on this same subject appeared in The Citizen, the Philadelphia organ of the American Society for the Extension of University Teaching, November, 1895.

[21] 105 East 22d Street, New York.

Some excellent papers on the Institutional Church have been prepared by Johns Hopkins University graduates, *e. g.*: (1) The Civic Church, by Albert Shaw, for his own magazine, The American Monthly Review of Reviews for October, 1893. (2) The Relation of the Church to Social Reform, by Dr. David Kinley, published in the Bibliotheca Sacra, Vol. 50, 1893. (3) The Christian Minister of Sociology, by John R. Commons, Publications of the Christian Social Union in the United States, No. 4, press of Guggenheimer, Weil & Co., Baltimore, 1891. (4) The Educational Function of the Church, by Dr. E. A. Ross, The Outlook, August 28, 1897.

An excellent address on "Civic Christianity" by Rev. Edwin Heyl Delk, of Hagerstown, Md., was published in the Lutheran Quarterly for January, 1897. In a paper on "The Civic Spirit in Church Building" by the same author in The Lutheran World, *circâ* January, 1897, Mr. Delk says: "The civic spirit, if it ever arrives at its true and logical fruitage must express itself in a substantial and beautiful church architecture."

Mr. Talcott Williams, editor of *The Press*, Philadelphia, published an excellent address on "The Church's Duty in the matter of secular activities." The address was given before the Church Congress in the United States in Music Hall, Boston, Mass.

Rev. E. M. Fairchild, an Albany lecturer for the Educational Church Board, has published two valuable papers of church educational interest: (1) The Function of the Church (American Journal of Sociology, September, 1896) and (2) Society's Need for Effective Ethical Instruction in Church and School and the Suggestion of an Available Method (*Ib.*, January, 1899). The method suggested is that of visual instruction in ethics by pictures or lantern views showing object-lessons in good or bad conduct to children and other people.[22] The Catholic Church has understood

[22] One of the best actual realizations of this visual method is that now practiced in city churches by the President of the League for